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From the collection
of the
UNIVERSALIST HISTORICAL
SOCIETY

CENTENARY VOICES;

OR,

A PART OF THE WORK OF THE WOMEN

OF

THE UNIVERSALIST CHURCH,

FROM

ITS CENTENARY YEAR TO THE PRESENT TIME.

PHILADELPHIA:
WOMAN'S CENTENARY ASSOCIATION.
1886.

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COLLINS PRINTING HOUSE,
PHILADELPHIA.

TO

THOSE WISE AND FAITHFUL MINISTERS

WHOSE ENCOURAGEMENT AND CO-OPERATION MADE THE WORK POSSIBLE.

THEIR NAMES ARE WRITTEN IN THE

LAMB'S BOOK OF LIFE.

PREFACE.

I MAKE no apology for these pages. Their intent is to encourage the women of the church to persevere in well-doing. If deeds of faith, love, and perseverance are of any value in the Christian character, then to record them is a duty we owe both to the workers and to the world. Hence we believe that acts such as are here grouped together must serve as a stimulus to others in the way of religious life and duty.

It is the merest outline of a work almost without parallel for brave, heroic, self-sacrificing industry, and a thorough, careful, business-like organization of means and resources.

The Woman's Centenary Association grew up out of conditions unusually sterile, and obstacles most difficult to meet and overcome. No attempt had been made, previous to that of the Murray Fund, to unite the people in any enterprise for the general good; and a feeling existed in many minds not merely indifferent, but decidedly opposed to broad universal missionary effort. There had never been any formal attempt to plant the Universalist Church on foreign soil, and infinite faith and courage have been exercised to win the people step by step to a generous recognition of the fact that Universal means *all men* everywhere; first the home, then the home Church, then the State, then the general body elected to serve the Church, and, finally, the Church universal throughout the world, without distinction of race or degree. All must be saved and come unto a knowledge of the truth.

The Act of Incorporation given herein is the only one of the kind existing in the Church. It gives us a legal right under the protection of the United States laws, and subject to the directing power of the central body of the Church, to which the W. C. A. is auxiliary, to plant our banner in any land under the sun.

The Treasurer's reports at the close of the volume will show how wide a territory has been reached, how money has been used to help the most distant states and territories, and how tangible expressions of sympathy have come from points where no organized church has ever existed.

Some will declare that statistics are dry and unprofitable reading; but I do not think so. They are nobly inspiring and full of hope for the future. No thinking mind can afford to be without them as a reference when any work is to be undertaken which seems hard and difficult, and when the laborers are few and weak. Christian zeal and courage, directed by faith, may remove mountains.

Multiply our graces,
  Chiefly love and fear;
And, dear Lord, the chiefest,
  Grace to persevere.

M. LOUISE THOMAS.

TACONY, PHILADELPHIA, PA.

CONTENTS.

	PAGE
Act of Incorporation	ix
Charter	xi
Constitution	xiii
By-Laws	xv
Officers	xix
Patrons	xx
Life Members	xxi
Form of Bequest	xxii
Introduction	xxiii
1. A Circular Letter. By C. A. S.	1
1. A Calm Inquiry. By Rev. Hosea Ballou, D.D.	1
2. What is Universalism? By Rev. T. J. Sawyer, D.D.	5
3. Which Power will Triumph? By Rev. J. G. Adams	9
4. God's Promises. By Mrs. M. A. Adams	13
5. The Love of God. By Rev. C. W. Tomlinson	17
6. Divine and Human Agency. By Rev. T. B. Thayer, D.D.	21
7. The Contrast. By Rev. G. T. Flanders, D.D.	25
8. All Things. By Rev. J. G. Adams	29
9. God the Saviour of All Men. By Rev. G. Rogers	33
10. Who will be Saved? By Rev. M. Ballou	37
11. Probation Perpetual. By Rev. B F. Bowles	41
12. God is not Mocked. By G. R. A.	45
13. Two Hundred and Thirteen Questions Without Answers. By Rev. A. C. Thomas	49
14. Question of Inheritance. By Rev. L. J. Fletcher	57
15. Am I a Christian? By Rev. E. Hathaway	61
16. What Must I Do to be Saved? By Rev. G. Bailey	65
17. Plea for Light. By Rev. C. W. Biddle	69
18. Wisdom of God. By Rev. T. B. Thayer, D.D.	73
19. Here and Heaven. By Rev. G. H. Vibbert	77
20. The Comfort of the Gospel. By Rev. J. S. Dodge	81
21. Let us Pray. By Rev. J. W. Hanson	85
22. Five Things. By A. C. T.	89
23. He Doeth all Things Well. By G. R. A.	93
24. More Questions Without Answers. By Rev. A. C. Thomas	97
25. Thanksgiving Day. By Rev. A. C. Thomas	101
26. Confession of Faith	108
27. Universalism is True	109
28. What the Bible does not Contain	110

PAGE
29. Are Universalists Christians? 111
30. Mission of Christ 112
31. Six Reasons 113
32. Which Do You Believe? 115
33. Man's Duty to God 116
34. Repentance. By Rev. W. S. Balch, D.D. 119
35. Good and Evil. By Rev. M. Ballou 123
36. Punishment and Forgiveness. By Rev. W. S. Balch, D.D. ... 127
37. Universalism in Death. By Rev. H. Bacon 131
38. Will You Think of It? By Rev. T. J. Sawyer, D.D. ..... 135.
39. Change after Death. By Rev. J. Gallager 139
40. Sin—Punishment—Forgiveness. By Rev. T. B. Thayer, D.D... 143
41. God's Will, Promise, and Oath. By Rev. J. W. Hanson, D.D... 147
42. Good in Evil. By Rev. T. B. Thayer, D.D. 151
43. Is Thy House in Order? By Rev. T. B. Thayer, D.D. 155
44. Lessons of Sorrow. By Rev. T. B. Thayer, D.D. 157
45. Earthly Tent—Heavenly House. By Rev. T. B. Thayer, D.D.. 159
46. Through Tribulation. By Rev. T. B. Thayer, D.D. 163
47. Bible Creed. By Rev. D. Skinner 167
48. The Doomed Wolf. By Rev. A. C. Thomas 171
49. A Personal Devil. By Rev. W. H. Ryder, D.D. 175
50. Universalist Belief 183
51. Will You Answer? By Rev. Wm. Taylor, M.D. 184
52. Endless Punishment. By Rev. A. C Thomas 185
53. Thoughts Concerning Hell. By Rev. M. Ballou 189
54. Can you Believe? By Rev. T. B. Thayer, D.D. 193
55. Important Facts. By Rev. A. C. Thomas 197
56. Scripture Doctrine of the Devil. By Rev. T. B. Thayer, D.D.. 201
57. End of the World. By Rev. A. C. Thomas 205
58. World to Come. By Rev. T. B. Thayer, D.D. 209
59. This Generation. By Rev. A. C. Thomas 213
60. Truth and Reason Against Creeds. By Rev. T. B. Thayer, D.D.. 217
61. Everlasting Destruction. By Rev. A. C. Thomas 221
62. Quench not the Spirit. By Rev. A. C. Thomas 225
63. Can you Apply It? By Rev. A. C. Thomas 229
64. He Will Rest in His Love. By Rev. A. C. Thomas 233
65. The Divine Law. By Rev. A. C. Thomas 237
66. The Safe Side. By Rev. A. C. Thomas 241
67. The New Birth. By Rev. A. C. Thomas 245
68. Universal and Special. By Rev. T. B. Thayer, D.D. 249
Treasurer's Reports 253

ACT OF INCORPORATION.

Act of Congress providing for the creation of Corporations in the District of Columbia by General Law. Approved May 5, 1870.

SECT. 3. *And be it further enacted,* That any three or more persons, of full age, citizens of the United States, a majority of whom shall be citizens of this District, who desire to associate themselves for benevolent, charitable, educational, literary, musical, scientific, religious, or missionary purposes, including societies formed for mutual improvement, or for the promotion of the arts, may make, sign, and acknowledge before any officer authorized to take the acknowledgment of deeds in this District, and file in the office of the register of deeds, to be recorded by him, a certificate in writing, in which shall be stated the name or title by which such society shall be known in law, the particular business and objects of such society, the number of trustees, directors, or managers of such society, for the first year of its existence.

Upon filing a certificate, as aforesaid, the persons who shall have signed and acknowledged such certificate, and their associates and successors, shall thereupon, by virtue of this act, be a body politic and corporate, by the name stated in such certificate; and by that name they and their successors may have and use a common seal, and the same may alter and change at pleasure, and may make such by-laws; and they and their successors, by their corporate name, shall in law be capable of taking, receiving, purchasing, and holding real and personal estate necessary for the purposes of said society, as stated in said certificate, and may sell and convey the same; to elect officers and agents of such society for the management of its business.

The society so incorporated may annually, or oftener, elect from its members, its trustees, directors, or managers, at such time and place, in such manner as may be specified in its by-laws, who shall have the control and management of the affairs and funds of said society, a majority of whom shall be a quorum for the transaction of business, and whenever any vacancy shall happen among such trustees, directors, or managers by death, resignation, or otherwise, such vacancy shall be filled in such manner as shall be provided by the by-laws of said society.

The provisions of this act shall not extend to, nor apply to, any association or individual who shall, in the certificate filed with the register of deeds, use or specify a name or style the same as that of any previously existing incorporated body in the District of Columbia.

Any corporation formed under this act shall be capable of taking, holding, or receiving any property, real or personal, by virtue of any gift, purchase, devise, or bequest, necessary for the purposes of said society, as stated in said certificate, or in any other manner.

The trustees, directors, or stockholders of any existing benevolent, charitable, educational, musical, literary, scientific, religious, or missionary corporation, including societies formed for mutual improvement, may, by conforming to the requirements of the several sections of this act, reincorporate themselves, or continue their existing corporate powers under this act, or may change their name, stating in their certificate the original name of such corporation, as well as their new name assumed; and all the property and effects of such existing corporation shall vest in, and belong to, the corporation so reincorporated or continued. Corporations under this division may be organized for any term not exceeding twenty years, the term to be stated in the certificate mentioned in the first section.

The corporations formed under this act may sell and dispose of any real estate they may acquire by purchase, gift, or devise, as follows: Whenever any lot purchased for the use of the corporation, or any building erected thereon, shall become ineligible for the uses for which said lot was purchased, or said building erected, to be determined by a vote of two-thirds of the shares of the stock of said corporation, or the members of said corporation, at a meeting of the stockholders, or corporators, or members of said corporation, specially called for that purpose, the proceedings of which meeting shall be duly entered in the records of said corporation, said lot or building may be sold, and the proceeds thereof may be vested in another lot, or in the erection of another building, or both.

When any real estate shall have been devised or given to any such corporation for any specified benevolent purpose aforesaid, and where, by a vote of three-fourths of the stock held by the stockholders, or three-fourths of the corporators, if no shares of stock have been created, of any corporation formed under this act, then by a vote of three-fourths of the members thereof, at a meeting called for the purpose, of which such stockholders, or corporators, or members as aforesaid shall have at least ten days' notice, the said corporation shall determine to surrender their corporate powers, and cease to act under the same, said real and personal estate, so acquired as aforesaid, shall be sold at public auction, proper notice of the time and place of said sale having been given, and the proceeds of said sale equitably distributed among the stockholders or corporators aforesaid, or disposed of for the promotion and advancement of the objects for which such corporation was originally organized: *Provided*, That no corporation created by this section shall hold real estate more than five years, except so much as shall be necessary for the purposes named in its certificate.

CHARTER.

Whereas, Malinda F. S. Kelsey, Harriet M. Blanchard, Georgiana A. Rowley, Susan K. Turner, Sarah S. Grosh, Augusta J. Chapin, F. J. M. Whitcomb, M. Louise Thomas, and Caroline A. Soule did, on the 24th day of September, A. D. 1873, file in the office of the Recorder of Deeds for the District of Columbia a certificate for the purpose of incorporating the "Woman's Centenary Association of the United States," as will more fully and at large appear, reference being had to said certificate of incorporation recorded in Liber Deeds of Incorporation, D. C., folio 312; and

Whereas, said Association has been, since its incorporation, continuously in existence, and in a prosperous condition; and

Whereas, it has been determined by said Association, to continue the organization thereof for the purposes named in said certificate, under and by virtue of the provisions of the Act of Congress, approved May 5, 1870, entitled "An Act to Provide for the Creation of Corporations in the District of Columbia," under the name and style hereinafter assumed and mentioned, and to reincorporate said Association under said new and assumed name, as authorized by section 548 of the revised statutes, relating to the District of Columbia.

Be it therefore known, that Malinda F. S. Kelsey, Harriet M. Blanchard, Susan K. Turner, and Sarah S. Grosh, all of Washington, District of Columbia, and F. J. M. Whitcomb, of Nunda. New York, Augusta J. Chapin, of Eden, Michigan, Caroline A. Soule, of Glasgow, Scotland, M. Louise Thomas, of Philadelphia, Pennsylvania, Mary M. Dean and Emily L. Sherwood, of Washington, District of Columbia, Orphia E. Cantwell, of North Attleboro, Massachusetts, Eliza R. Hanson, of Chicago, Illinois, and Martha A. Adams, of Melrose Highlands, Massachusetts, for themselves, their associates and successors in office, being desirous of availing themselves of the provisions of the hereinbefore recited Act of Congress, hereby constitute themselves, their associates and successors in office, a body politic and corporate, under the name and style of the "Woman's Centenary Association of the Universalist Church."

The object of this Association is to promote the interests of the Universalist Church throughout the world, and particularly in the United States.

The following members now constitute, and are here named, as the present Executive Board of Managers of the "Woman's Centenary Association of the Universalist Church," viz: Mrs. M. Louise Thomas, President; Mrs. Elizabeth D. Browne, Recording Secretary; Mrs. Orphia E. Cantwell, Corresponding Secretary; Mrs. Eliza R. Hanson, Northwest Corresponding Secretary; Mrs. Martha A. Adams, Treasurer.

The corporation hereby recreated, to continue for the period of twenty years from the date hereof.

Done at the city of Washington, in the District of Columbia, this 11th day of May, A. D. 1882.

MALINDA F. S. KELSEY,	[SEAL]
HARRIET M. BLANCHARD,	[SEAL.]
SARAH S. GROSH,	[SEAL.]
M. LOUISE THOMAS,	[SEAL.]
MARY M. DEAN,	[SEAL.]
EMILY L. SHERWOOD,	[SEAL.]
ORPHIA E. CANTWELL,	[SEAL.]
ELIZA R. HANSON,	[SEAL.]
MARTHA A. ADAMS,	[SEAL.]

Signed and sealed in the presence of

A. B. GROSH,
WM. W. DEAN.

District of Columbia, ss.

I, Warren C. Stone, a notary public in and for the District aforesaid, do hereby certify that Malinda F. S. Kelsey, Harriet M. Blanchard, Sarah S. Grosh, M. Louise Thomas, Mary M. Dean, Emily L. Sherwood, Orphia E. Cantwell, Eliza R. Hanson, and Martha A. Adams, parties to a certain certificate of incorporation, bearing date on the 11th day of May, A. D. 1882, and hereto annexed, personally appeared before me in the District aforesaid, the said Malinda F. S. Kelsey, Harriet M. Blanchard, Sarah S. Grosh, M. Louise Thomas, Mary M. Dean, Emily L. Sherwood, Orphia E. Cantwell, Eliza R. Hanson, and Martha A. Adams, being personally well known to me to be the persons who executed said certificate, and acknowledged the same to be their act and deed for the purposes therein named.

Given under my hand and notarial seal this eleventh (11th) day of May, A. D. 1882.

[SEAL.] WARREN C. STONE,
Notary Public.

CONSTITUTION.

ARTICLE I.—NAME.

This body shall be known as "The Woman's Centenary Association of the Universalist Church."

ARTICLE II.—HOW CONSTITUTED.

This Association shall be composed of all women in the United States, District of Columbia, Territories, and British Provinces, who shall each pay annually into the funds of the Association the sum of one dollar or more; and a payment of twenty-five dollars shall constitute her a life member; and of one hundred dollars, at any one time, shall constitute her a patron. Men may also be admitted to membership on the same terms with women; but they shall not be allowed to vote, nor to hold any office in the Association.

ARTICLE III.—POWERS.

1. This Association shall establish, by dues for membership, donations, and bequests, a fund, the interest of which shall be devoted annually to defray the expenses and promote the objects of the Association, and the interests of the Universalist Church.

2. In addition to the interest of the fund, the Executive Board may appropriate the annual membership dues of any one year, to promote such objects and interests; but no donations or bequests, to be held in trust for any special purpose, shall be used, except to execute such special object and trust.

ARTICLE IV.—OFFICERS.

The officers of this Association shall consist of a President, a Vice-President for each State, District of Columbia, Territory, and Province, one Recording Secretary, one or more Corresponding Secretaries, and a Treasurer. The President, the Secretaries, the Treasurer, and the Chairman of the Publishing Committee (provided for in the By-Laws), shall constitute the Executive Board of Managers of the Association.

ARTICLE V.—Elections.

All the above named officers shall be elected by ballot at the annual meeting; and, if there should be a failure to elect them in any year, the officers of the previous year shall hold over for another year, or their places be filled by the Executive Board. No one, except a patron or life-member, can vote who has not paid her annual dues.

ARTICLE VI.—Vacancies.

The Executive Board shall have power to fill all vacancies in the Board; and all vacancies in Vice-Presidencies, however occasioned, until the next annual session of the Association.

ARTICLE VII.—Sessions.

This Association shall meet annually at the same time and place as the Universalist General Convention of the United States, on Tuesday preceding the fourth Sunday in October, at such hours as shall be appointed by the Executive Board.

ARTICLE VIII.—Amendments.

Amendments to the Constitution or By-Laws may be made at any annual session of the Association by a vote of two-thirds of the members present, provided that public notice of such amendments shall have been given at least one month previous to such annual session, through the Recording Secretary.

ARTICLE IX.—Special Meetings.

The President, or any three members of the Executive Board, may call special meetings thereof, at any time or place, within the United States, the District of Columbia, or Territories, after written notice therefor, sent by mail or otherwise, to all the other members of the Board; or by notice signed by the Executive Board, and published in at least two of our denominational papers for one month preceding such meetings.

BY-LAWS.

I. Duties of Officers.

1. Of the President.—She shall preside at all meetings of the Association and of the Executive Board, call such special meetings as shall be deemed necessary, appoint all committees, unless otherwise ordered, and exercise a general supervision of the work. In her absence, at any annual meeting, the Vice-President of that State, Territory, Province, or District in which the meeting is held, shall preside in her stead. In her absence at any executive meeting the Board shall elect a President *pro tem.* from its own members.

2. Of the Vice-Presidents.—Each Vice-President shall take the general supervision of the work in her particular State, Territory, District, or Province; appoint such committees in each parish as shall in her opinion be necessary to perfect the work; receive all moneys, and pay over semi-annually to the Treasurer such a proportion as the Executive Board shall declare the national treasury entitled to receive; and preserve and keep on file the names and post-office address of all memberships.

3. Of the Recording Secretary.—The Recording Secretary shall keep a record of all the important work performed by the Association, and submit a report of the same annually; she shall have the custody of all books, papers, and other documents belonging to the Association the custody of which is not otherwise provided for, and she shall safely keep and hold them under such regulations as the Association may from time to time prescribe, and shall deliver them to her successor. She shall give due notice of all sessions of the Association and of the Executive Board, and all proposed amendments to the Constitution as therein, and to these By-Laws as herein set forth. Immediately after the close of every annual meeting she shall give written notice of their appointment to the members of all committees, and to all others elected or appointed to any duty, stating the duty to be performed, and requesting an immediate answer accepting or declining the appointment; and she shall promptly report to the Executive Board the result of such correspondence. She shall attest all public acts of the Association, and all orders drawn upon the Treasurer. She shall prepare and transmit annually to the Secretary of the General Con-

vention a report of moneys received during the year, and the public work done. She shall perform such other duties as the Association shall from time to time prescribe.

4. Of the Corresponding Secretary.—The Corresponding Secretary or Secretaries, shall receive and answer all letters of inquiry, and submit an annual report to the Association. The Eastern Corresponding Secretary (if there be two), shall have charge of all the foreign correspondence coming over the Atlantic, and all the home correspondence in the Eastern, Middle, and Atlantic Southern States, the District of Columbia, and the British Provinces; the Western Corresponding Secretary shall have charge of all the correspondence coming over the Pacific, and all the home correspondence in the Territories and all the Southern and Western States not named in the Eastern Division.

5. Of the Treasurer.—The Treasurer shall keep full and accurate accounts of all the moneys received. She shall pay all orders passed by the Executive Board, and signed by the President and Recording Secretary; and shall submit a report of all receipts and expenditures by items to the Association at the annual meeting. She shall hold the title papers, or evidences of stock, or other property belonging to the Association, and shall submit the same to the inspection of the Executive Board whenever required to do so.

The Executive Board shall require her to give security for the faithful performance of her duties.

6. Of the Executive Board.—The Executive Board shall have power to fill all vacancies occurring in their Board or in office during the residue of the current year, and dispose of and convey real estate, and purchase, assign, transfer, and satisfy all securities, loans, stocks, and execute mortgages for purchase-money under the corporate seal, attested by the President and Treasurer, and the same to acknowledge or prove for recording. They may donate funds for the objects of the Association. The Executive Board shall, immediately after the annual meeting, appoint a standing Committee of Publication for the printing of books, tracts, and other documents required by the Association, and the Chairman thereof shall be constituted a member of said Board, and shall render to the annual meeting a report of the work, receipts, and expenditures of said committee, and of the stock on hand at the close of each year. Each member of the Executive Board may vote on any measure proposed by the President, such proposition and each vote thereon to be in writing, and sent by mail, or otherwise; and the decision of the majority of the Board shall be recorded by the Recording Secretary, and shall bind the Association.

II. Sessions.

The Association shall hold three sessions during the annual meeting. The first session shall be at an hour appointed by the Executive Board, and shall include only the members of the Ex-

ecutive Board, the Vice-Presidents, and such members as may have been employed in some special work. The afternoon session may be public, and devoted to hearing reports of the officers of the Executive Board, and of the Vice-Presidents; to elections, to resolutions of approval of retiring officers, and of condolence on the death of eminent friends of the cause; and to other business presented by the Executive Board.

The evening session may be more general in character, under the direction and control of the Executive Board.

Should the church be occupied by the General Convention when a meeting of the Association is desirable, the Executive Board may engage a suitable place for the meeting; and the President may call special meetings on succeeding days of the Convention, to continue or complete the business of the Association, avoiding, if possible, interference with the meetings of the Convention.

III. Organization.

At the hour designated for the business meeting the President, or, in her absence, the Vice-President, designated in By-Law 1, or the Recording Secretary shall call the meeting to order, and cause the session to be opened with prayer.

The President shall appoint the committees for the session: 1. On Nominations; 2. On Elections; 3. On New Business; 4. On Special Subjects.

IV. Order of Business.

1. Calling the roll of the Executive Board and of the Vice-Presidents.
2. Reading the minutes of the last annual session.
3. Report of the Recording Secretary.
4. Report of the Corresponding Secretary or Secretaries.
5. Report of the Treasurer.
6. Report of the Executive Board.
7. Report of the Publishing Committee.
8. Special Reports, as of work done by Home or Foreign Missionaries, unless reserved by the President for the evening session.
9. Report of Committee on Nominations.
10. Election of Officers.
11. New Business.

Before the adjournment the minutes shall be read for correction.

V. Committees.

1. The Committee on Nominations shall report the names of members for officers of the Executive Board, and for Vice-Presidents. 2. The Committee on Elections shall prepare voting papers. The names of nominees shall be voted upon singly or in groups, as the Nominating Committee or the Association may decide. 3.

The Committee on New Business shall report whatever new work seems necessary to be undertaken by the Association—changes proposed in the Constitution or By-Laws—or whatever shall seem to them of valid consideration for the future interests of the Association. 4. The Committtee on Special Subjects may report publicly at the afternoon session, or privately to the Executive Board at a special meeting of the officers.

VI. Rules of Order.

The ordinary parliamentary rules shall govern the proceedings of this Association.

VII. Amendments.

These By-Laws may be altered or amended at any annual session of the Association by a vote of two-thirds of the members present—one month's notice of such alteration or amendment having been publicly given.

VIII. Auditing Committees.

Auditing Committees may be appointed, either by the President or the Association, at points convenient for those having books and papers to be audited.

EXECUTIVE BOARD.

President.—Mrs. M. Louise Thomas, Tacony, Philadelphia, Pa.
Rec. Secretary.—Mrs. E. D. Browne, Honeoye Falls, N. Y.
Cor. Secretary.—Mrs. Emily L. Sherwood, Washington, D. C.
N. W. Cor. Secretary.—Mrs. H. E. Lough, Columbus, Ohio.
Treasurer.—Mrs. M. M. Dean, Washington, D. C.
Publishing Committee.—Rev. C. A. Soulé, Fordham, N. Y.

VICE-PRESIDENTS.

Maine	Mrs. C. A. Quinby, Augusta.
New Hampshire	" Loretta Foster, Weare Centre.
Vermont	" L. M. Smiley, Richmond.
Massachusetts	" Maria H. Bray, W. Gloucester.
Rhode Island	Miss Marietta Mason, Pawtucket.
Connecticut	Mrs. Amy A. Ellis, Hartford.
New York	" Lucy G. Bucklin, Little Falls.
New Jersey	" Anna E. Hitchcock, Newark.
Pennsylvania	" John Mason, Jr., P. O. Box 47, Philada.
Maryland	" R. H. Pullman, Baltimore.
West Virginia	" C. E. Cunningham, Worthington.
Dist. of Columbia.	" Emily L. Sherwood, Washington.
North Carolina	" Julia E. Outlaw, Outlaw's Bridge, Dover, Craven County.
Florida	" F. J. M. Whitcomb, M.D., Tarpon Springs.
Kentucky	Miss E. Belle Woodruff, Louisville.
Ohio	Mrs. B. F. Thomas, Hamilton.
Michigan	" Sarah A. Gorton, Charlotte.
Indiana	" Emily E. Newcomb, Huntington.
Illinois	" Orphia E. Cantwell, Chicago.
Missouri	" S. G. Hull, Kansas City.
Louisiana	" A. M. Newton, New Orleans.
Texas	" J. L. Dewey, Seely.
Wisconsin	" E. R. Coleman, Milwaukee.
Iowa	" B. F. Rogers, Stuart.
Minnesota	" F. R. E. Cornell, Minneapolis.
Kansas	" A. C. Pierce, Junction City.
Nebraska	" K. A. M. Chapin, Lincoln.
California	" Marian E. Baker, Oakland.
Washington Ter. / Idaho Territory	" J. M. Howe, Lewiston, Idaho.
Wyoming Ter.	Mr. J. W. Fisher, Cheyenne.
Canada	Mrs. W. S. Goodell, Smithville, Ontario.
Scotland	Miss Mary Mitchell, Glasgow.
England	Mrs. Rev. R. Spear, London.
Ireland	" Rev. A. Gordon, Belfast.

PATRONS.

Mrs. Maria S. Robbins,	New York.
" P. T. Barnum,	Connecticut.
" Lyman Bickford,	New York.
" Caroline A. Moore,	"
" Carrie A. Wright,	Minnesota.
" Laura M. Hitchcock,	New York.

LIFE MEMBERS.

Mrs. L. H. Hopkins,	New Jersey.
" Mary L. Draper,	Massachusetts.
" Martha A. Adams,	"
" Mark Fay,	"
" Candace Palmer,	Ohio.
" A. J. Hodges,	Illinois.
" Lucy Peck,	Wisconsin.
" M. Louise Thomas,	Pennsylvania.
" L. A. Thompson,	Illinois.
Rev. Olympia Brown Willis,	Wisconsin.
Mrs. J. I. Case,	"
" Daniel Jenks,	Massachusetts.
" Sarah Fish,	Illinois.
Mr. E. L. Draper,	Massachusetts.
Mrs. H. B. Sanders,	"
" Jane E. Day,	"
" Mary Cragin,	"
" Mary A. Simonds,	"
Rev. Caroline A. Soule,	Scotland.
Mr. H. N. Higinbotham,	Illinois.
Mrs. A. B. Perry,	Massachusetts.
Miss Mary A. Mayo,	"
Mrs. E. M. Gray, M.D.,	New York.
Rev. C. F. Lefebre, D.D.,	Wisconsin.
Mrs. Phœbe D. Arnold,	Rhode Island.
" Lewis Day,	Massachusetts.
" Emma F. Campbell,	Pennsylvania.
Mr. John R. Campbell,	"
Mrs. George C. Thomas,	"
Mr. George B. Adams,	"
Mrs. Henry F. Barrows,	Massachusetts.
" Laura M. Hitchcock,	New York.
" L. Richardson,	"
" Lyman Bickford,	"
" Cynthia Proctor,	"

Mrs.	Mary Howe Green,	Massachusetts.
"	Betsy O. McIntosh,	"
"	Abby P. Wakefield,	"
"	Helen M. Kirkpatrick,	New York.
"	Eliza Maynard,	"
"	Harmony Counrad (in memoriam), by her daughter, Mrs. Jennie C. Bates,	"
"	Mary L. Goddard,	Massachusetts.
"	M. G. Harrington,	"
"	A. M. Simmons,	New York.
"	L. E. Adams,	"
"	Ruth Martin (in memoriam),	"
"	Edward Gale,	Illinois.
"	S. R. Lawrence,	Massachusetts.
"	J. E. Earll Brown,	New York.
"	S. E. Pierpont,	"
"	Frances Jane Merriam,	Massachusetts.
"	Maria R. Baker,	"
"	Carrie A. Wright,	Minnesota.
Mr.	Jonas F. Barber,	Vermont.
Mrs.	Mary L. Cook,	Connecticut.
"	J. P. Stow,	"
"	J. C. Lewis,	"
"	A. T. Foster,	Vermont.
"	Sophia M. Damon,	"
"	Augusta C. M. Graves,	New York.
"	E. J. Lockwood,	"
"	George W. Townsend,	"
"	Richmond Fiske,	"
"	Benjamin Pierce,	"
Miss	Helen M. Gale,	Massachusetts.
Mrs.	Jonas Pierce,	Pennsylvania.
"	Sarah J. Inness,	Missouri.
"	Laura M. Hitchcock,	New York.
"	N. M. Thresher,	Massachusetts.
"	Pamelia W. Knight,	"
"	Elvira G. Wiley,	"
"	Minerva M. B. Searls,	New York.
"	Ellen L. Churchill,	Ohio.
Rev.	Lotta D. Crosley,	"
Mrs.	Armenia S. White,	New Hampshire.
"	Lucy Barnum Partch,	Iowa.
"	Cornelia M. Jackson,	Rhode Island.
"	Mrs. Alfred Woodman,	Maine.

FORM OF A BEQUEST.

LEGACY OF MONEY.

I give and bequeath unto "THE WOMAN'S CENTENARY ASSOCIATION" of the Universalist Church of North America, incorporated Sept. 18, A. D. 1873, the sum of , to be paid to the Treasurer for the time being, for the uses of the Association.

DEVISE OF REAL ESTATE.

I give and devise unto "THE WOMAN'S CENTENARY ASSOCIATION" of the Universalist Church of North America, and its successors, incorporated Sept. 18, A. D. 1873 [here describe the property or ground-rent], together with the appurtenances, in fee simple.

☞ *By act of Assembly in the State of Pennsylvania, 26th April, 1855, a devise or bequest to charitable uses is void, unless the same be done by Will, attested by two credible and disinterested witnesses,* AT LEAST THIRTY DAYS *before the decease of the testator.*

A subscription of $1 constitutes a contributor for one year.
A subscription of $25 constitutes a life contributor.
A subscription of $100 constitutes a patron.

INTRODUCTION.

THE story of the Woman's Centenary Association must always hold a brilliant place in the annals of the Universalist Church. Its significant name marks the grand uprising of the women of our Church when its first hundred years of life on this continent was just closing. Until then, they had done their noble work in the most quiet way, living out the doctrines they professed; ministering faithfully to the wants of the parish to which they were attached; giving of their means, more or less, to the Educational and Ecclesiastical Institutions then in existence; attending as mute spectators the Associations and Conventions; subscribing to the denominational journals, and some of them contributing also to their columns; buying our denominational books, and not unfrequently writing them; suffering martyrdom, many of them, in the early history of the Church; suffering martyrdom, some of them, even in later years. They were women to be proud of, those early Universalist wives and mothers; and though only a few of their names have been rescued from oblivion, they are all written, we believe, in the Lamb's Book of Life.

Towards the close of our first century though there was growing in the hearts of some of the daughters of these faithful elder members a feeling that there were opportunities opening for woman's work that had never come before; that the times demanded something more than merely individual help; that a sisterhood of workers was needed. The result of this feeling was a determination to unite under some significant name, and celebrate in some suitable way the centenary year of the Church, whose doctrines had done so much for them and theirs.

In September, 1869, the General Convention met in the city of Buffalo, N. Y., and a part of its programme was to plan the raising of a large sum of money to be known as the Murray Fund, the interest of which should be always at the service of the Universalist Church. While the members of the council deliberated in the auditorium above, the women, who had come up from many different States, assembled in the Sunday-school room below, conscious of a desire to do something, but with no very distinct idea of what that something was. Unaccustomed to associated work, knowing very little of one another, uncertain each one of her own capacity, it was with a curious mixture of desire and doubt that they came

together. One thing though was clear, and it was plainly indicated by the fire in every eye, and the resolution written on every countenance, that something grand was going to be attempted; something new was going to be proposed.

Mrs. D. C. Tomlinson was elected Chairman, Mrs. F. J. M. Whitcomb Secretary. Mrs. Eliza Bailey offered prayer. Mrs. Caroline A. Soule, for the first time in her life, "spoke in meeting." She explained the motives that had called them together, the opportunities that opened, the work that could be done. Others came forward and addressed the meeting, that strange meeting, made up of women who never before had ventured to utter aloud their thoughts, save in the home and social circle. The council above, learning of the meeting below, delegated the Rev. D. C. Tomlinson to go down and learn what it all meant. He came and encouraged the women in an earnest and eloquent speech. As the result of two hours' conference then and there, the Woman's Centenary Aid Association was organized, its purpose being to assist the General Convention in raising the Murray Fund. The secretary hastily prepared a report. Mrs. Soule, with the mere scrap of paper in her hand, was led by the Rev. Mr. Tomlinson into the council and to the platform, and read the report to the crowd of members and guests that filled the church. Mr. Tomlinson and the president of the council, the Rev. J. G. Bartholomew, entered into further explanations. The people seemed electrified with the novel idea—the women of the Church rising *en masse*, as willing workers, hopeful helpers! A call was made for memberships. As the result of a very few moments' effort, the sum of $273 was collected, and then and there was started the Murray Fund.

In the afternoon a second meeting was held by the women. A constitution was prepared and adopted, officers elected, and the plans for work laid out. No definite sum was agreed upon, but there was a determination registered in every heart to raise what should be considered indeed a help to the General Convention. The officers elected to do the work of the Association were as follows:—

President, Mrs. Caroline A. Soule; Recording Secretary, Mrs. D. C. Tomlinson; Corresponding Secretary, Mrs. F. J. M. Whitcomb; Treasurer, Mrs. M. A. Adams. Vice-President for Maine, Mrs. J. A. Stockwell; for New Hampshire, Mrs. S. H. McCollester; Vermont, Mrs. J. H. Farnsworth; Massachusetts, Mrs. H. A. Bingham; Connecticut, Mrs. C. A. Skinner; Rhode Island, Mrs. L. W. Balleu; New York, Mrs. L. W. Brown; Pennsylvania, Mrs. M. Louise Thomas; New Jersey, Mrs C. M. Norton; Maryland, Mrs. J. H. Mason; District of Columbia, Mrs. A. B. Grosh; Virginia, Mrs. S. J. Wardwell; Ohio, Mrs. O. E. Cantwell; Indiana, Mrs. A. W. Bruce; Illinois, Mrs. G. B. Marsh; Michigan, Mrs. H. L. Hayward; Minnesota, Mrs. Paris Gibson; Wisconsin, Mrs. E. T. Wilkes; Iowa, Mrs. W. R. Chamberlain; Missouri, Mrs. S. Hull; Kansas, Mrs. L. Denman; California, Mrs. J. Hale; Nebraska, Mrs. J. D. Monell. Of these officers, Mrs. J. H. Farnsworth, Mrs. H.

A. Bingham, Mrs. C. M. Norton, and Mrs. J. D. Monell have passed away.

The corner-stone of the Murray Fund was laid by the Illinois branch of the Woman's Centenary Aid Association, five hundred dollars being sent to the treasurer of the General Convention, as the net profits of an entertainment held in the vestry of St. Paul's Church, Chicago. The total amount of the money raised by the Woman's Centenary Aid Association was $35,974.26; the expenses of the work were $773.73; donation to the ladies of the Buffalo Church, which building had been burned after the meetings of 1869, $200; given to the treasurer of the General Convention for the Murray Fund, $35,000.53. Nearly 13,000 women became members, their gifts ranging from to $1 to $100, $200, $300, and, in one case, reaching as high as $1000.

The success of the Association was very wonderful, when all things are considered. It exceeded, indeed, the most buoyant hopes of its friends. But its success was the result of the tireless toil of the officers and members, aided by the enthusiasm of the Church, and blessed by the Head of the Church, the All-Father. The series of brilliant meetings held in many of our prominent cities during the winter of 1869, and the spring and summer of 1870, culminated in that called in the Universalist Church in Gloucester, Massachusetts, on the evening of Wednesday, Sept. 21, 1870, where the women of our Church held their first national gathering—when the overflow filled the vestry and two other churches.

The work of the Woman's Centenary Aid Association was then completed, it having more than fulfilled its promises to the General Convention. This success was only a stimulant though to the thoughtful ones. They felt that if so much could be accomplished in one year, in a series of years there might be even grander results; not that they could hope for equal pecuniary gains each year, but they could hope to raise something that would greatly help the work of our Church in its efforts to evangelize the world. Besides, there was a social and spiritual gain to the members themselves in this associated work that could not be lightly parted with. Territorial, even national lines, were blotted out from the sight of these earnest workers; and like the doctrines of their Church, their enlarged hearts desired to gather in all peoples, all nations; they desired to help where our help was needed, no matter the name of the nation, no matter the color or clan.

A meeting of the members was called in Philadelphia, on Wednesday, September 20, 1871, for the purpose of dissolving the Aid Association, and organizing one for independent work. Two sessions of the Aid Association were held in the vestry of the church of the Messiah, Mrs. Soule presiding in the morning, but delegating Mrs. H. A. Bingham to the chair in the afternoon, being herself prostrated by sudden illness. Miss Amanda Lane was elected Secretary *pro tem.* The work of the Centenary Year was re-called, and that of the year succeeding, which latter was mainly gathering

up the fragments, or making whole the piece. The records of the Secretary were exhibited, a heavy volume of beautifully written names, embracing those of the thirteen thousand members. The records of the Treasurer were also exhibited, an equally ponderous volume, the book-keeping that of a well-trained mathematician.

After several hours' careful consideration of the subject, a new organization was effected, its name the same grandly significant one, save that the word *Aid* was dropped. A constitution was presented to the meeting by the committee to whom it had been referred, Mesdames Thomas, Adams, and Bingham. It was discussed and voted upon clause by clause, and finally adopted as a whole. Under this constitution the Association worked for eleven years, from 1871 to 1882, with only the change of one word in all those years.

The work of the Association was decided upon by vote. It was to assist weak parishes, foster poor Sunday-schools, help to educate worthy women students for the ministry, relieve the wants of sick or disabled preachers, ministers' widows and orphans, distribute denominational literature, and do both home and foreign missionary work. A department of specified gifts was afterwards organized by which any member or non-member may present money or gifts to the Executive Board, for such special purpose as they shall choose, and the money or gifts will be at once passed over to the individual, institution, or organization named by the giver. Through this channel many thousands of dollars have passed, the largest gift of the kind being that of Mrs. Chloe Pierce, of Sharpsville, Pa., who gave $10,000 towards the endowment of a Woman Professorship in Buchtel College; the next largest that of Miss H. H. Fay, who gave $3000 for the purchase of an organ for the Universalist Church in Washington, D. C.

The officers elected at the Philadelphia meeting were the same as those that had served during the Centenary Year, except where health or the pressure of home duty forbade a re-election. Up to the present date, 1886, the Association has had but two Presidents, Mrs. Caroline A. Soule, who served till 1880, and Mrs. M. Louise Thomas, who succeeded her at that time. It has had but two Treasurers, Mrs. M. A. Adams, who served till 1883, and Mrs. M. M. Dean, who succeeded her. It has had six Recording Secretaries, Mrs. D. C. Tomlison, Miss Amanda Lane, Mrs. A. B. Grosh, Rev. Miss F. E. Kolloch, Mrs. A. M. Hall, and Mrs. E. D. Browne. It has had four Corresponding Secretaries, Mrs. F. J. Whitcomb, Miss Ellen E. Miles, Mrs. O. E. Cantwell, and Mrs. Emily L. Sherwood. Its N. W. Corresponding Secretaries have been Mrs. G. B. Marsh, Mrs. E. R. Hanson, and Mrs. Helen E. Lough. Of the Executive Board only one member has passed away, Mrs. E. R. Hanson, who died at her home in Blue Island, Ill., on the 16th of September, 1885, after a painful illness of two years. Its Vice-Presidents have been: Maine, Mrs. J. A. Stockwell, Miss Eleanor Laurence, Mrs. G. W. Case, and Mrs. C. A. Quinby; New Hampshire, Mrs.

S. H. McCollester, Mrs. Annie Glover, Mrs. E. J. Jaquette, Mrs. G. L. Demorest, Mrs. Loretta Foster; Vermont, Mrs. J. H. Farnsworth, Mrs. M. H. Harris, Rev. Annette J. Shaw, Mrs. L. M. Smiley; Massachusetts, Mrs. H. A. Bingham, Miss Amanda Lane, Mrs. H. A. Potter, Mrs. M. L. Draper, Mrs. L. C. Start, Mrs. M. H. Bray; Connecticut, Mrs. C. A. Skinner, Mrs. M. C. Webster (now Mrs. M. C. Billings), Mrs. O. P. Amies, Mrs. Amy A. Ellis; Rhode Island, Mrs. L. W. Ballou, Mrs. S. C. Carpenter, Mrs. C. W. Holbrook, Mrs. C. M. Jackson; New York, Mrs. L. W. Brown, Mrs. S. C. Hoffman, Mrs. Crowell, Mrs. Lucy G. Bucklin; New Jersey, Mrs. C. M. Norton, Mrs. Anna E. Hitchcock, Miss Mary Norton; Delaware, Mrs. J. T. Goodrich; Pennsylvania, Mrs. M. L. Thomas, Mrs. John Mason, Jr.; Maryland, Mrs. L. H. Mason, Mrs. M. Kemp, Mrs. R. A. Tichmore, Mrs. R. H. Pullman; Virginia, Mrs. S. J. Wardwell; West Virginia, Mrs. Wm. A. Jones, Mrs. Abbie W. Lott, Mrs. C. E. Cunningham; District of Columbia, Mrs. A. B. Grosh, Miss C. Gove, Mrs. A. Kelsey, Mrs. E. L. Sherwood; North Carolina, Mrs. Hope Bain, Mrs. Julia E. Outlaw; South Carolina, Mrs. D. B. Clayton; Georgia, Mrs. L. F. W. Andrews; Alabama, Mrs. J. C. Burriss; Florida, Miss H. H. Fay, Miss Fanny Ransom, Mrs. F. J. M. Whitcomb, M.D.; Kentucky, Miss Jennie Gifford, Mrs. Waters, Mrs. J. W. Henley, Miss E. Belle Woodruff; Ohio, Mrs. O. E. Cantwell, Mrs. D. C. Tomlinson, Mrs. Helen E. Lough, Mrs. B. F. Thomas; Michigan, Mrs. H. L. Hayward, Rev. Mrs. F. W. Gillette, Mrs. S. A. Peterman, Miss Mary A. Johnson, Mrs. E. L. Rexford, Mrs. Sarah A. Gorton; Indiana, Mrs. A. W. Bruce, Mrs. M. Crosley, Mrs. C. L. Bassett, Mrs. Emily E. Newcomb; Illinois, Mrs. G. B. Marsh, Mrs. W. H. Ryder, Mrs. W. S. Brookins, Mrs. M. C. Swan, Rev. Annette J. Shaw; Missouri, Mrs. S. Hull; Mississippi, Mrs. T. H. Rush; Arkansas, Mrs. Eli Thornberg; Louisiana, Mrs. G. H. Deere, Mrs. S. J. McLean, Mrs. A. M. Newton; Texas, Mrs. L. A. Cook, Mrs. Hawkins Boon, Mrs. James Billings, Mrs. J. L. Dewey; Wisconsin, Rev. Mrs. E. T. Wilkes, Miss Ruth Graham, Mrs. A. C. Fish, Mrs. M. G. Todd, Mrs. H. W. Hale, Mrs. E. R. Coleman; Iowa, Mrs. W. R. Chamberlain, Mrs. M. P. Kingman, Mrs. W. P. Payne, Mrs. A. K. Powers, Rev. Mrs. Gillette, Mrs. A. B. Lewis, Mrs. B. F. Rogers; Minnesota, Mrs. Paris Gibsen, Mrs. Dr. Goodwin, Mrs. R. Blakely, Mrs. H. P. Morrison, Mrs. F. R. E. Cornell; Kansas, Mrs. L. Denman, Mrs. J. H. Ballou, Rev. Mrs. S. M. Barnes, Mrs. A. C. Pearce; Colorado, Mrs. G. Collins, Rev. Mrs. E. T. Wilkes, Mrs. M. E. Hayward; Nebraska, Mrs. J. D. Monell, Mrs. S. R. Fairbanks, Rev. Mrs. M. J. DeLong, Mrs. K. A. M. Chapin; Utah Territory, Mrs. Addie Bascom; California, Mrs. J. Hale, Mrs. Alpheus Bull, Mrs. W. H. Sears, Mrs. Baker; Oregon, Mrs. A. Morrison, Mrs. S. A. McAlister; Washington Territory, Mrs. S. A. McAlister; Idaho, Mrs. J. M. Howe; Wyoming Territory, J. W. Fisher, Mrs. G. A. Seabright; Canada, Mrs. E. G. Shaw, Mrs. W. S. Goodell; Scotland, Mrs. J. U. Mitchell, Mrs. A. Reid, Mrs. M. Crosley, Miss Mary McL. Mitchell; England, Mrs. Pollard, Mrs. Robert Spears; Ireland, Mrs. Alexander Gordon. Of these officers, the following are

deceased: Mrs. J. H. Farnworth, Mrs. H. A. Bingham (in 1877); Mrs. C. M. Norton, Miss H. H. Fay (in 1885); Mrs. James Billings, Mrs. H. P. Morrison (in Vienna, Austria, while on a European journey, in the autumn of 1880); Mrs. J. D. Monell (in San Francisco, Cal., in 1885).

The Association has never failed to hold a meeting at the time and place of the General Convention. In 1872, it met in annual session in Cincinnati, Ohio, Mrs. Soule in the chair. In 1873, in Washington, District of Columbia, Mrs. Soule in the chair. In 1874, in New York City, Mrs. Soule in the chair. In 1875, in Lynn, Massachusetts, Mrs. Helen A. Potter, Vice-President for Massachusetts, in the chair, Mrs. Soule being detained on the Atlantic by an unexpectedly rough voyage. In 1876, in Rochester, New York, Mrs. Soule in the chair. In 1877, in Chicago, Illinois, Mrs. Soule in the chair. In 1878, in Providence, Rhode Island, Mrs. M. L. Draper, Vice-President for Massachusetts, in the chair. In 1879, in Minneapolis, Minnesota, Rev. Mrs. F. W. Gillette, Vice-President for Iowa, in the chair. In 1880, in Hudson, New York, Mrs. L. G. Bucklin, Vice-President for New York, in the chair. In 1881, in Detroit, Michigan, Mrs. Thomas in the chair. In 1882, in Philadelphia, Pennsylvania, Mrs. Thomas in the chair. In 1883, in Washington, District of Columbia, Mrs. Thomas in the chair. In 1884, in Peoria, Illinois, Mrs. Thomas in the chair. In 1885, in Brooklyn, New York, Mrs. Thomas in the chair.

At the session in Cincinnati, in 1872, the subject of assisting Scotland was first introduced to the General Convention and Woman's Centenary Association, in an eloquent speech by Rev. J. S. Cantwell, D.D. Neither organization felt prepared to give officially; but many members of both gave freely of money and literature and the *germ*-thought of the Scottish mission was then and there conceived.

At the session in Washington, District of Columbia, 1873, the first report of the Publication Committee, Mrs. M. Louise Thomas, was received, showing that the wishes of the Association had been complied with, and the tract department thoroughly organized. The first issue of their valuable little helps were then distributed, the series numbering twelve. A little later, additional ones were published, making the number fifty-two. To these others have been now added, making the whole number sixty-eight. The total number of pages distributed by the Association since that time, till October, 1885, is 4,412,970, and they have been sent to almost every part of the inhabited earth. And not only tracts, but thousands upon thousands of denominational papers have been scattered over the different continents and islands of the sea through this department, and many thousands of valuable books and pamphlets. During this session, 1873, the Assciation became incorporated, receiving its charter from the District of Columbia, under a special act of Congress, the charter dating Sept. 18, 1873. The names signed to the document as incorporators, are

Caroline A. Soule, M. Louise Thomas, F. J. M. Whitcomb, Augusta Chapin, Sarah S. Grosh, Susan K. Turner, Georgiana A. Rowley, Harriet M. Blanchard, Malinda F. S. Kelsey, the four last named being residents of the District of Columbia, to meet the requirements of the law. Subscribing witnesses, A. B. Grosh, Joshua R. Norton. It was signed in the house of A. B. Grosh, and afterwards regularly recorded, and the charter handed to the corporators.

At the session in New York City, in 1874, the troubles between the Association and the General Convention, which had grown out of the criticisms of some of the brethren regarding the independent action of the women in denominational affairs, were amicably adjusted. The President of the Association was admitted to the floor of the Convention, and her statements in regard to the loyalty of the women to the Head of the Church, the All-Father, and to the General Convention, as the highest ecclesiastical power in the Church, were received with applause, and the two bodies resolved henceforth to work hand-in-hand, heart-to-heart.

During this year the subject of the Scottish mission took definite shape. An appeal to the General Convention for help from the few friends in Scotland was turned over to the Association by a committee from that body. As the result of mature deliberation, it was voted that the sum of $250 per annum be sent, in quarterly instalments, for the purpose of starting a mission in Edinburgh, to the applicant delegated to accept and properly to use the said or any sum voted.

During this year, with a view to increase the pecuniary returns, and otherwise strengthen the Association, the office of General Superintendent was created, and the President was cordially invited to accept the arduous position. Disregarding her own desires for a continuance of her quiet work in journalism, which permitted "evenings at home," she acceded to the desires of the Board, and in April began her travels, which were continued over nine months, during which time they extended from the extreme eastern part of Maine to the Missouri River, including all the New England, Middle, and Midwest States. She worked not only for the Association *per se*, but for schools, colleges, churches in debt, and for Sunday-schools; any and everything denominational, that needed help, received a portion of her time and energies. With a long list of appointments in hand, she left the West the 14th of Jan. 1875, on special business connected with woman's work in the U. S. A., expecting to return in the space of two weeks. A sudden prostration of health forbade any further work, and with the hope of finding the rest so greatly needed she sailed for Europe in May. During her absence she spent several months in Scotland, becoming acquainted with our scattered friends, and learning their needs; preaching for them, as her health would permit, helping to organize the Scottish Universalist Convention, and assisting in the dedication of the only church edifice owned by the Universalists of North Britain, that in Stenhousmuir, Larbert.

She returned in October of the same year; but in consequence of contrary winds, a day too late to attend the annual meeting in Lynn, Massachusetts.

Ascertaining while in Scotland that the money voted to the Edinburgh mission was not so applied, she represented the case to the trustees of the General Convention, on her return, and by their advice and approbation, the same sum was afterwards voted to be sent to the Scottish Universalist Convention, to be applied as its trustees should direct. It is a pleasure to know that a part of the sum went to pay the debt on the Stenhousmuir church, and thus gives the Association a secret feeling of part-ownership in that little "kirk."

In 1876 the W. C. A. received an appeal from the Scottish brethren for a missionary to be sent to them, for a period of not less than two years, and the desire was that the President of the W. C. A. be the person sent. Many months of careful deliberation were given to the *pros* and *cons* of the weighty matter, and the decision finally reached was that Mrs. Soule be sent to Scotland as the missionary of W. C. A., at a salary of $650, Mrs. Soule believing, from her six months' acquaintance with Scottish life, that she could live creditably upon this modest sum.

In 1877, at the session in Chicago, the whole matter of the Scottish mission was brought up to the assembled members, and enthusiastically approved. Before sailing, the President, by request of Western members, devoted several months to missionary work in Nebraska, preaching in Lincoln, York, and Tecumseh, and organizing the Universalist Church in the latter place. Several weeks of missionary work were also given to Indiana and Ohio. The missionary sailed for Glasgow in May, 1878, remaining in Scotland till Sept. 1882, the original time being extended at the request of the Scottish people. Her ministrations were not confined to Scotland, but extended to Ireland, the Isle of Man, and England. In Aug. 1882, her successor, the Rev. Marion Crosley, sailed for Scotland, he being the missionary elected by the board at a salary of $1600. Mr. Crosley remained there till Aug. 1884, when he returned, the expectation being that the Rev. J. W. Hanson, D.D., would immediately succeed him. The long and painful illness of Dr. Hanson's wife forbidding the execution of this plan, the Association engaged, *ad interim*, at the sum of $400 per annum, the services of the Rev. Mr. Smith, an ex-chaplain of the Established Church, who had been deposed for heresy. In Oct. 1885, the Association requested the Rev. Dr. Hanson to succeed Mr. Smith, at as early a date as possible, the death of his beloved wife leaving him free to break up his home this side the ocean. The new missionary sailed for Scotland on the 13th of February, and began work in Glasgow Feb. 28th, 1886.

It is entirely due to the efforts of the W. C. A. that we have a mission station "over the sea." St. Paul's Universalist Church, in Glasgow, Scotland, was organized by the first missionary of the W. C. A. in March, 1879, with a Sunday-school, conference and prayer-

meetings, church library, and all the necessities for active religious work. The first melodeon was the gift of the first pastor, Mrs. Soule, as was also the communion set, the money for the latter having been given to her by her very dear old friend, Rev. C. F. Le Fevre, D.D., as a personal souvenir for her own use; and she, taking the gift as an answer to her prayer that God would give her money to buy a communion set, at once devoted "the draft" to that sacred purpose."

During her work in Glasgow, the missionary was formally ordained to the work of the Universalist ministry by the Scottish Convention, being the first time in Europe that the rite was conferred on a woman.

In May, 1882, a meeting of the incorporators was held in the city of Washington, D. C., and measures taken to secure a new charter, under a new set of by-laws, said charter dating May 11, 1882, to continue twenty years.

Early in the winter of 1883 the Association granted to the Rev. James Billings, under its seal, power to collect memberships' fees in Texas, and appropriate them to missionary work, acting always in harmony with the Vice-President of that State, and thus inaugurated what is known now as the Texan Mission. In 1884 it supplemented this with a gift of $100 per annum from its treasury. In 1885 it doubled the gift, sending $200, which sum has also been given by the General Convention. The Connecticut branch of the W. C. A. has also aided this mission to a considerable extent, both by collections at its annual meetings, and the private gifts of members.

The treasurer's reports will show that large sums of money have been given annually to all our home missions, while the books of the tract department reveal the fact that more than two-thirds of the tracts published have been given away, instead of being sold, and that thousands of denominational papers have passed through the hands of the Publishing Committee to mission stations in this and other lands.

Such, briefly told, is the record of the W. C. A. Thousands of pages would not hold all the interesting incidents connected with its sixteen years of work. Full of stern realities, and equally full of sweet romance has been its life, prose and poetry counting equal pages. That it may live and labor under its present sanctified name, till, at least, Sept. 1969, is the sacred wish of its first President, Caroline A. Soule.

"CONTENT."

FORDHAM, N. Y. 1886.

THE RIGHT MUST WIN.

Workmen of God! oh, lose not heart,
But learn what God is like;
And in the darkest battlefield,
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

Blest too is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

Then learn to scorn the praise of men,
And learn to lose with God;
For Jesus won the world through shame,
And beckons thee His road.

God's glory is a wondrous thing,
Most strange in all its ways;
And of all things on earth, least like
What men agree to praise.

Muse on His justice, downcast soul!
Muse and take better heart;
Back with thine angel to the field,
And bravely do thy part.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

No. 1.

WOMAN'S CENTENARY ASSOCIATION.

A CIRCULAR LETTER.

THE women of the Universalist Church of America were first organized for National denominational work in September, 1869. Previous to that date, they had earned a brilliant record as workers, but it was individual and local. Every Parish, Association and State Convention had its women helpers — earnest, hopeful, faithful sisters — without whose industrious hands, thoughtful heads and loyal hearts, our cause, in their immediate neighborhoods, must have often languished, and perhaps have died. It was due to the zeal, attention and self-sacrifice of our women, quite as much as of our men, that Universalism accomplished so much in the first century of its existence in this country.

When, in the spring and summer of 1869, the work of the Centenary Year was projected, it occurred to a few thoughtful persons that the women of the Church should take an active part in whatever effort was made, and that they should organize an association specially for this purpose. But, though the question was often discussed, no definite result was attained. When, however, at the session of the General Convention, at Buffalo, N. Y., in September of that year, the magnitude of the Centenary work became apparent, it was felt that all the forces of the denomination must be brought to bear upon the work of the coming year; and, as a result, on the morning of the third day of the session, a meeting was called in the vestry of the church, and THE WOMAN'S CENTENARY AID ASSOCIATION was duly organized.

The new Association being accepted as a co-worker for the year, and the enthusiasm of the people at white heat, it was proposed that a canvass for membership be made, which was done, and the foundation laid of our Memorial Fund, the amount raised being $273.00.

That day marked an era in the history of our women, for many who had never before lifted their voices in public, spoke ably and eloquently. On that day our women for the first time realized the power that they had been in the past, that they were in the present, and might be in the future.

The officers of THE WOMAN'S CENTENARY AID ASSOCIATION consisted of a President, Recording and Corresponding Secretary, and Treasurer, who constituted the Executive Board, and a Vice-President for each State and Territory. The women elected to fill these offices were: Mrs. Caroline A. Soule, President; Mrs. D. C. Tomlinson, Recording Secretary; Mrs. F. J. M. Whitcomb, Corresponding Secretary; Mrs. J. G. Adams,

Treasurer; Vice-President for Maine, Mrs. J. A. Stockwell; for New Hampshire, Mrs. S. H. McCollester; Vermont, Mrs. J. H. Farnsworth; Massachusetts, Mrs. H. A. Bingham; Connecticut, Mrs. C. A. Skinner; Rhode Island, Mrs. L. W. Ballou; New York, Mrs. L. W. Brown; Pennsylvania, Mrs. A. C. Thomas; New Jersey, Mrs. C. M. Norton; Maryland, Mrs. J. H. Mason; District of Columbia, Mrs. A. B. Grosh; Virginia, Mrs. S. J. Wardwell; Ohio, Mrs. J. S. Cantwell; Indiana, Mrs. A. W. Bruce; Illinois, Mrs. G. B. Marsh; Michigan, Mrs. H. L. Hayward; Minnesota, Mrs. Paris Gibson; Wisconsin, Mrs. E. T. Wilkes; Iowa, Mrs. W. R. Chamberlain; Missouri, Mrs. J. G. Hull; Kansas, Mrs. L. Denman; California, Mrs. J. Hale; Nebraska, Mrs. J. D. Monell.

The corner-stone of the Murray Fund was laid by the Illinois branch of the WOMAN'S CENTENARY AID ASSOCIATION, the vice-president for that State, Mrs. G. B. Marsh, sending the handsome sum of $500 to the General Convention, early in the winter of 1869 — it being the net profits of an entertainment held in the vestry of St. Paul's Church, Chicago — the first entertainment ever gotten up by the women of our Church for a National denominational purpose. The total amount of money raised by the WOMAN'S CENTENARY AID ASSOCIATION was $35,974.26; the expenses were $773.73; donation to the Buffalo church, $200; put into the treasury of the General Convention for the Murray Fund, $35,000.53. Nearly 13,000 women became members, their contributions varying from $1 to $100, $200, $300, and in one case reaching as high as $1000.

Organized for one year's existence only, to do a special work, the Association was to be dissolved at the Centenary Meeting, in Gloucester, Mass., September, 1870. But a portion of the reports being at that time defective, it was unanimously decided to continue the organization another year, under the same name and with the same officers.

The success of the Association during the Centenary Year was far beyond the hopes of its most sanguine friends, while the social and spiritual good accomplished was more than commensurate with the pecuniary results. The series of glorious meetings held by its officers in different sections of the country, during the winter of 1869 and the spring and summer of 1870, culminated in the immense concourse which gathered in the Universalist Church at Gloucester, on the evening of Wednesday, September 21, 1870.

On Wednesday, the 20th of September, 1871, the WOMAN'S CENTENARY AID ASSOCIATION met in Philadelphia, Pa., for the purpose of giving a *résumé* of its work, and dissolving its organization. But the social and spiritual good resulting from its two years' existence had been so great, and the pecuniary results so promising, it was decided that a force so important should not be lost to the denomination. Consequently a new organization was effected under the name of the WOMAN'S

CENTENARY ASSOCIATION. Two sessions were held, at the second of which a constitution was adopted, the purpose and possibilities of the Association stated, and the special work to which the annual memberships of the first should be appropriated decided upon. The officers elected to do the work of the Association were the same as those who had so faithfully served it through the Centenary season, except where circumstances forbade acceptance of the position.

The first annual meeting of the WOMAN'S CENTENARY ASSOCIATION was held in Cincinnati, Ohio, on Thursday, September 19, 1872. The report of the Treasurer showed that the total amount raised during the first year of the organization was $1,373.50, nineteen States being represented in that sum. The expenditures were a gift to Jefferson Liberal Institute, Wisconsin, of $500; to Rev. S. J. McMorris, of $27; a pulpit Bible to the parish at Lincoln, Nebraska, $15; printing, postage, drafts, &c., $37.15. Total, $579.15; balance, $794.35. The first gift of the Association was the Bible above named, which was forwarded from the Pennsylvania branch.

The officers elected for the year closing September, 1873, were: Mrs. Caroline A. Soule, President; Mrs. F. J. M. Whitcomb, Corresponding Secretary; Miss Amanda Lane, Recording Secretary; Mrs. J. G. Adams, Treasurer; Vice-President for Maine, Miss Eleanor Lawrence; New Hampshire, Mrs. E. J. Jaquith; Vermont, Mrs. M. H. Harris; Massachusetts, Miss Amanda Lane; Connecticut, Mrs. M. C. Webster; Rhode Island, Mrs. S. C. Carpenter; New York, Mrs. George Hoffman; Pennsylvania, Mrs. A. C. Thomas; New Jersey, Mrs. F. Hitchcock; Ohio, Mrs. D. C. Tomlinson; Indiana, Mrs. M. Crosley; Illinois, Mrs. G. B. Marsh; Michigan, Mrs. H. L. Hayward; Minnesota, Mrs. Paris Gibson; Missouri, Mrs. J. G. Hull; Nebraska, Mrs. J. D. Monell; District of Columbia, Miss Caddie Gore; Wisconsin, Miss Ruth Graham; Kentucky, Miss Jennie Gifford; Virginia, Mrs. Abbie C. Lott.

In December, 1872, the Executive Board organized a department to be known as Specified Gifts. By this, any person, member or non-member, may present money or gift of any kind, to the Executive Board, for such special purpose as they shall name, and the money or gift will be at once passed over to the individual, institution or organization named by the donor. This department went at once into operation, seven gifts being sent to individuals and organizations in as many days.

In May, 1873, the Executive Board decided to appropriate so much of the balance still in the treasury as was not needed for the actual expenses of the Association, to the publication of a series of tracts, believing that to be the wisest use to which the money could be applied under the resolution passed at Philadelphia, September, 1871.

The purpose of the WOMAN'S CENTENARY ASSOCIATION is, in general, to foster the cause of Universalism in our country,

— in particular, to distribute our denominational literature; to establish Sunday Schools in waste places, and assist in sustaining them till they become self-supporting; to foster weak parishes and needy institutions of learning; to aid in the education of students for the ministry; to help those sick or aged ministers who would suffer if pecuniary aid were withheld; to relieve the necessities of ministers' widows and orphans, where poverty is their portion; and to build up the Missionary enterprise.

The possibilities of the WOMAN'S CENTENARY ASSOCIATION are of the grandest character. It has within itself the elements of a power which, in twenty-five years, would give an impetus to the Universalist Church, which seems now too marvellous for belief. Consider a few points. Our Centenary Book shows the names of nearly 13,000 Universalist women. Now, make it an even number, say 12,000, and let each one of these give one dollar a year, and we have $12,000 at the end of the first year. We invest $5,000 towards a Permanent Fund, and we use $7,000 for our annual work. We do this for twenty-five years, and what is the result? We have a Permanent Fund of $125,000, and we have expended $175,000 for denominational work. And this, too, without counting the annual interest of our Permanent Fund!

Splendid results! What will they cost each of those 12,000 women? Did you ever count the cost of this stupendous work? We have counted it for you. *It is not quite two cents a week!* Is there a woman in our denomination who cannot save two cents a week — who will not save two cents a week — when the power of pennies is thus demonstrated? Now, double these figures, nay, treble them, for it is possible to find 36,000 women in our country generous enough to give one dollar annually to our Association, and we have, in twenty-five years, a Permanent Fund of $375,000, and have spent $525,000! And this without counting interest.

Now look ahead, and see the second Centennial celebration in America. See the WOMAN'S CENTENARY ASSOCIATION gathered together to hear, among other things, the report of its treasurer. What is the value of its possessions, counting only 36,000 members? From an annual investment of $15,000, we have a Permanent Fund of $1,500,000! Expended for denominational purposes in the last century, $2,100,000! And still we count no interest, for remembering that money doubles in about ten years, we learn that our *first* investment of $15,000 will, in a hundred years, have amounted to $15,360,000! Nay, we have not counted the interest, for the munificence of the figures makes our brain dizzy!

Universalist women of America! Will you not consider these possibilities? Will you not give *two cents a week* to the WOMAN'S CENTENARY ASSOCIATION? C. A. S.

No. 1.

A CALM INQUIRY.

THERE are some truths so manifest, that they are received alike by all who bear the Christian name. Of this number is the proposition that *the Lord is good to all, and his tender mercies are over all his works*, (Ps. cxlv. 9.)

This is not a sectarian tenet, but a truth universally acknowledged. All Christians believe that God is good and merciful in some way, and at some period, to every creature he has made. Those, for instance, who believe that he created all mankind for future bliss and glory, but that some will nevertheless become infinitely wretched, merely through the obstinate abuse of their own free wills — those, who maintain this position, maintain also that God is good to these irreclaimable sinners, in bringing them into existence, in providing for them an all-sufficient Saviour, in granting to them a day of probation, and in the unwearied invitations of his Spirit, urging them to repentance and salvation. In short, Christians of every denomination strenuously assert the simple fact that the Lord is good to all, that his tender mercies are over all his works; although they differ in determining how long this will continue to be the case, and in what particular respects this goodness is exercised.

We are now prepared to use that fact as a standard by which to try the correctness of other tenets. And we shall accordingly bring to this test the common doctrine of endless misery; for we are confident that, to preserve consistency, either that doctrine, or our proposition, must be abandoned.

That the reader may enter upon the subject with all the advantage of preparation, it is proper that he be apprised, in the plainest manner, of the peculiar character of our undertaking. We repeat, then, that we shall now proceed to show that the common doctrine of endless misery, necessarily contradicts our proposition, taken in any sense whatsoever; and that it would inevitably prove that, to some, the Lord is not good in any possible way, nor at any period of their existence: neither in creating nor in preserving them; nor in giving them temporal comforts; nor in sending his Son to die for them; nor, finally, in consigning them to endless woe.

We are taught, by the doctrine in question, that God knew from eternity that some of mankind, if created, would become infinite sufferers in their existence, either through their own perverseness, or his inexorable decree; and still we are taught

that, with all this foresight, he voluntarily brought them into being. Was this an act of goodness towards them? or, is it possible that their Maker could have thought he was conferring a benefit upon them, foreseeing, as he did, the eventual result? No, indeed; in the very act, God must have known that it would be mercy beyond comparison, to relent, and leave the yet unconscious beings uncreated. Will it be said that, as the uncontrollable Governor of the universe, he had a sovereign right to act his pleasure in this case? Be it so, then. Still, he knew it was not *good* for those wretches, to bring them into existence. Infinite cruelty could not have devised a more complete gratification than the introducing of such an existence, knowing that never-ending torment would ensue.

We may, indeed, be told in reply, that God's infallible knowledge of their approaching doom, did by no means necessitate them to incur it; that he endowed them with power competent in every respect, to avoid the tremendous consequences which he still knew they would suffer; and that if they neglect the means, theirs alone is the fault.

But what relation has this to our subject? Admit the truth of the reply to the utmost extent, it gives no color of goodness to the conduct with which their Maker has been charged: it does not show that their creation was a mercy to them; nor, that God expected it would prove to be such. The parent who voluntarily places his child on a fatal precipice, whence he knows it will fall, though through its mere carelessness, is not the more merciful in so doing, for having warned it, knowingly in vain, of the danger, or for having provided it with useless means of preservation. What would we think to hear such a father impudently maintaining on this ground the goodness of his act? In vain would he attempt to silence the condemning voice of justice, by showing that his child was a free agent, and capable of preventing the catastrophe, had it only obeyed him. Let us but know that the parent foresaw the consequence which has actually occurred, and that circumstance decides the case: the blood of his child, negligent though it was, is on his soul. There is not a plainer principle in morals, than that the expected result of a perfectly deliberate and voluntary act, determines the nature of the motive. When an action is performed from the expectation that the consequences will be beneficent, the motive is good; and in the opposite case, malignant. And if our heavenly Father has created any, in clear knowledge that their being will prove to them an endless curse, no piety can suppress the conviction that he was not good to them in so doing. The supposition of their free will does not affect *his* conduct; it can only implicate *them* in folly.

Having seen that the doctrine of endless misery denies that

God was good in creating its victims, we may now proceed to the fact that it also denies his goodness in preserving them.

It is not uncommon to hear pathetic declamations on the astonishing mercy and long suffering of God, in continuing the lives of those who, it is said, he knows will endure his eternal vengeance. But does he not likewise know that they are the meanwhile increasing the weight of that guilt which is to sink them deeper and deeper in the horrible pit of despair? Does not the Allwise know that each succeeding moment adds new fury to the intolerable hell that awaits them? Why, then, does he not, in mercy, cease to protract their lives, and stop the accumulation of endless wrath? It cannot be pretended that he continues them here, in hope that they will at length repent; for it is admitted that he knows they will not. The father, who intentionally neglects to call his child to an account till it may grow wicked enough to occasion ten-fold torture in the way of retribution, is humane and affectionate, compared with what this doctrine represents our Father in heaven.

We have sought for the mercy of God towards the supposed heirs of endless woe: we have sought it in their creation, and in their preservation; but in vain. Will it now be said that the Lord is good and merciful towards them at least, when he provides for them the comforts of this life, the gifts of fortune, and the endearments of society? But the doctrine under consideration does not allow us even this pitiful resource. It teaches that all these flattering enjoyments are to be brought into the condemning account, at that tremendous bar where hope expires, and mercy is unknown. If so, what are they but deceitful poisons, pleasing, indeed, for a few short days, but revenging the momentary delight with eternal agony? And can we so belie our convictions as to pretend that he who should administer them in clear view of this, their final operation, would be good and merciful in so doing?

Nor is the gift of his Son, nor the invitations of his Spirit, according to this same doctrine, anything else than curses without measure and without end to some of mankind. Why should God cause his Son to taste death for them, knowing that, so far from its doing them good, it would but augment their torments to all eternity! They must answer with their souls, it is said, for the infinite sacrifice. Why, too, should he persist, or even begin, in obtruding upon them those *gracious* invitations and calls which are so soon to assume the voice of eternal condemnation! It is folly to pretend that he expects, by repeating them, to bring those to repentance who he knows will be forever impenitent.

We may here be told, again, that if the heirs of endless misery refuse to yield to the calls of God, and to accept an

offered Saviour, their obstinacy is their own fault. All this we may freely admit; but as has been intimated, this consideration affects the conduct of the creature only, not that of the Creator. Man's guilt in perverting his privileges can hardly be accounted proof that it was good in God to take advantage beforehand of his known dereliction, in order to force upon him the very privileges which it was foreseen would become an absolute curse. The physician who gives medicine which he knows will be abused by the patient to his destruction, has no pretensions to mercy in so doing, notwithstanding the criminality of the victim.

If, then, the doctrine of endless misery does, in effect, necessarily deny that God is good to all, either in their creation or preservation, in their temporal comforts, in the gift of his Son, and the invitations of his Spirit; in short, if it denies, as it manifestly does, the mercy of the Creator towards some of mankind, in every possible scene on this side the grave, it contradicts the great fundamental truth expressed in our proposition, and must, therefore, be pronounced false. Its warmest advocates will not ask us to look to scenes beyond the grave, in search of mercy to the finally miserable. There, according to that doctrine, all heaven storms with wrath upon the helpless wretches. The vast machinery which has been so long preparing for their torture is put in full operation. Their past momentary delights are brought forward to upbraid them; the useless calls to repentance, with which they had once been pursued, now exact the long-delayed but cherished demand of vengeance; their once slighted means of salvation come in to increase their torture; and the death of their rejected Saviour is made the choicest dart to transfix them with immortal pangs. Their omniscient Judge, who, through time, had foreseen the result of all, now beholds it realized. They bewail their existence; they bitterly mourn the protraction of their lives; they blaspheme heaven in their sufferings. Eternity rolls on; but the arm of a vindictive God tires not. His wrath is as lasting as his throne.

With this horrible result naturally closes the examination proposed. The reader will judge for himself, we trust, whether the doctrine in question does not involve a denial of our proposition; whether it does not necessarily impute to God a total want of goodness and mercy towards some of his offspring. In this examination, it will be recollected, we have taken the doctrine under its most plausible form, that of *free-will*. And we scarcely need remark, that if the doctrine, with all this advantage, is still incompatible with infinite goodness, it is impossible to render it less so by any amendment, short of denying the foreknowledge of God. H. B. 2d.

No. 2.

WHAT IS UNIVERSALISM?

THE word Universalism is used in two senses: *First*, as the name of a single distinctive doctrine; and, *secondly* as the common appellation of a whole system of faith. These different uses of the word must be kept in mind, in order to avoid misapprehensions, into which the learned sometimes carelessly fall. I will endeavor to make it clear.

UNIVERSALISM, in its simple and proper theological sense is the doctrine of *universal salvation*; or, in other words, of the *final holiness and happiness of all mankind*, to be effected by the grace of God, through the ministry of his Son, Jesus Christ.

This is well known to be no novel doctrine in the world. It is as old as Christianity itself, and has been believed and taught by some of the best and most learned men in the Christian Church, and in almost every period of her history. It is remarked by Doederlein, that the more distinguished for learning any one was, in Christian antiquity, the more he cherished and defended the hope that punishment would ultimately come to an end. And Olshausen, another learned German, says that Universalism is, without doubt, deeply rooted in noble minds; it is an expression of the longing for perfected harmony in the universe.

Believed, as Universalism has been, and still is, by men so widely separated by space and time, men of almost every variety of creed in the Church, and of school in philosophy, we cannot expect to find an agreement among them, except on this and a few connected doctrines. Such a thing would in the nature of the case be impossible. In ancient times, there were orthodox and heretics alike, who believed in the final salvation of all men; and in modern times, we find members of almost every Christian communion, Greek, Romish, Lutheran, Church of England, Presbyterian, Methodist, Baptist, Unitarian, Friends, etc., etc., differing widely in many respects, but all agreeing in this one Divine truth, that God loves all men, and will have them to be saved; that Christ gave himself a ransom for all, and that all will ultimately be brought to holiness and heaven.

When, therefore, it is said that any individual, of either ancient or modern times, and especially beyond the limits of

the United States, was a Universalist, it is by no means to be inferred that he adopted the system of faith now generally maintained by the Universalist denomination in this country. Origen, while he lived, was a most honored member of the orthodox church,but was voted a heretic two or three centuries after his death; Tillotson was an archbishop, and Newton, a bishop of the English church; Reinhard and Jung Stilling were evangelical Lutherans; Oberlin, the world-known pasto. of Waldbach, was a French Protestant; William Law, the author of the Serious Call, was a mystic; Theophilus Lindsey was a Unitarian; James Relly, a Calvinistic Trinitarian; Dr. Priestly, a believer in Philosophical necessity; and the Germans, Beyer and Bochshammer, advocates of freedom of the will; but all were believers in universal salvation, or the final holiness and happiness of all mankind.

Though Universalism, in this simple and proper sense, has existed in almost all ages of the Church, it is only within the last century, I think, that a denomination has been formed, holding this as its distinctive doctrine, and taking its name from this peculiar feature of its faith. At the present time, the denomination of Universalists is confined chiefly to the United States, although it by no means embraces all here who believe in the doctrine of Universalism, and of course does not include the great numbers who entertain this faith in England, Scotland, France, Germany, and the other more enlightened parts of Europe, and who, for the most part, stand connected with the Protestant churches in those countries.

The moment a distinct denomination was established, and Universalists came into a separate communion, and maintained a separate worship, it naturally happened that a gradual assimilation should take place among their hitherto, in many respects, discordant opinions, and a general system of faith grew up, which should be adopted by the great mass of the denomination, and be in some of its features peculiar to itself. And, as this work went on, both the Universalists and their neighbors would feel the want of some common name, by which to designate the system thus formed; and what word more convenient or natural for this purpose than *Universalism?* The analogies of the language suggested, if they did not require, such an application of the word. This, then, is the *second* and wider meaning of the term we are considering. In this sense it comprehends the whole system of faith, maintained by the Universalists as a denomination. If it be asked, then, what Universalism in this large sense is — that is, what Universalists, as a denomination, believe — I reply:

1. That Universalists believe and teach the authenticity, genuineness, and inspiration of the Holy Scriptures, in the same manner as they are held by Christians generally. They

believe that the Old and New Testaments contain the revealed will of God; and, with all Protestants, they maintain that the Bible is the only and sufficient rule of faith and practice.

2. Universalists believe and teach the existence of the one living and true God, the Creator, Preserver, and Governor of all worlds, beings, and things. They believe that God is self-existent, independent, and eternal; omniscient and omnipresent; infinite in wisdom, goodness, and power; in justice, mercy and truth. With Saint Paul they say, "To us there is but one God, even the Father," (1 Cor. viii. 6.) They believe God to be the universal Father of mankind; the Father of spirits, (Heb. xii. 9;) our Father in heaven, (Matt. vi. 9;) who loves the whole human family, without exception, even while they are yet sinners, (Rom. v. 8;) who is kind to the unthankful and to the evil, (Luke vi. 35;) and who will have all men to be saved, and to come to the knowledge of the truth. In one word, they believe that *God is love*, (1 John iv. 8.)

3. Universalists believe and teach, that to manifest his love for the human race, God sent his Son Jesus Christ into the world, to reveal more perfectly the divine character and purposes, and finally, through death and the resurrection, to bring life and immortality to light. They believe that Christ is the brightness of the Father's glory and the express image of his person, (Heb. i. 3;) they believe that he is appointed by the Father heir of all things (Heb. i. 2;) and is Lord of all, (Acts x. 36;) and that he must reign till he has subdued all things to himself, when he himself will deliver up the kingdom to the Father that God may be all in all, (1 Cor. xv. 25, 28.) Thus he will save his people from their sins, (Matt. i. 21;) and be what inspiration proclaims him to be, *the Saviour of the world*, (1 John iv. 14.) To this end they believe he gave himself a ransom for all, (1 Tim. ii. 6;) and tasted death for every man, (Heb. ii. 9;) for God was in Christ reconciling the world unto himself, (2 Cor. v. 19.)

4. Universalists believe in the Holy Spirit, the spirit of God, the spirit of truth, the Comforter, whose fruits in the believing soul are love, joy, peace, long-suffering, etc., (Gal. v. 22.)

5. Universalists believe in the importance and indispensable necessity of repentance, that is, a godly sorrow for sin, and a true reformation of heart and life.

6. Universalists believe in a new birth, or a change of heart, effected in the soul by a cordial belief of gospel truth, accompanied by the sanctifying influences of the Holy Spirit.

7. Universalists believe in the importance of good works, not to purchase salvation, or gain the love of God — for salvation is of grace alone, and God loves even his enemies — but as the natural fruits of the gospel cordially received, the evi-

dences of indwelling grace, and because they are good and profitable to men, (1 John iv. 9; v. 1, 2; Rom. xiii. 16.)

8. Universalists believe in a just and equitable, and at the same time a parental, administration of the divine government; in which God renders to every man according to his works, (Ps. lxii. 12;) so that he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons, (Col. iii. 25.) Beyond this state of rewards and punishments, they believe a state of immortal felicity will be conferred upon the whole human family, *as a free gift*, (Rom. v. 12–21,) by the infinite grace of the Father, through Christ Jesus, (Eph. ii. 4–9.)

9. Universalists believe in the universal resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive, (1 Cor. xv. 22.)

10. Universalists believe in a life and immortality for the human race beyond the grave, where the mortal shall put on immortality, and where men can die no more, but shall be as the angels, and be children of God, (2 Tim. i. 10; Luke xx. 27.)

11. Universalists believe that, in the fulness of time, God will bring together all things in Christ, (Eph. i. 9, 10,) when, in the name of Jesus, every knee shall bow of things in heaven and in earth, and under the earth, and every tongue shall confess that Christ is Lord, to the glory of God the Father, (Phil. ii. 10, 11;) when, as by one man's disobedience, many are made sinners, so, by the obedience of one, shall the same many be made righteous, (Rom. v. 19;) in one word, when Christ shall have taken away the sin of the world, accomplished the great mission on which he came, done the will of God, seen the fruits of the travail of his soul, and shall be satisfied, (Isa. liii. 11;) and GOD BE ALL IN ALL.

It cannot be said, perhaps, that Universalists are fully agreed on all points of doctrine, though I believe few or no exceptions could be taken to the above statements. I doubt not, there exists as good a degree of harmony, both of faith and feeling, among them as is to be found in any sect of equal numbers in the United States. They differ in their views of the freedom of the will, some adopting the doctrine of Edwards, and others that of his opposers; and also upon the place and duration of punishment, some believing in limited punishment in the future state, and others not.

Such, in few words, is Universalism. May the reader impartially read, candidly consider, and, like the Bereans of old, search the Scriptures daily, whether these things be so. Happy are the people who know the joyful sound. T. J. S.

Woman's Centenary Association.

No. 3.

WHICH POWER WILL TRIUMPH?

THERE is a conflict going on in the moral universe. Our Scriptures are full of this instruction, and human experience constantly verifies it. Men, in ignorance and perverseness, are sinning against God and wronging their own souls. Flesh lusteth against spirit, and spirit against flesh. So we read the lives of patriarchs, prophets, apostles, saints. Even the holiest one who walked our earth was assailed of evil — was tempted to violate the divine law. His perfect humanity and heavenliness triumphed. "Get thee behind me, Satan; thou shalt worship the Lord thy God, and him only shalt thou serve." Paul found a law (power) in his members warring against the law of his mind — his spiritual nature — and found strength and hope only in that dispensation which he was commissioned of Christ to declare to the world. Sin has been, sin is, and will be. There is but one power that can overcome it. That power is the righteousness of which God is the source and essence.

Is this power the strongest, and will it prevail? The Scriptures answer: "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." For even as the Apocrypha tells us, "Righteousness is immortal." And the New Testament affirms, "That as sin hath reigned unto death, even so might grace reign *through righteousness* unto eternal life by Jesus Christ our Lord," (Isa. xxxii. 17; Book of Wisdom i. 15; Rom. v. 21.) God's right is the ruling, controlling, overcoming power. The good is to triumph over the evil. So God is ever indicating in his administration. So he directs man in the Gospel to imitate him. "Be not overcome of evil, but overcome evil with good." Surely he does not require of his offspring that which he himself has no design to do. "All his ways are in righteousness."

Who are the powers engaged in this conflict against evil? Answer, God, Christ, and all good spirits in the universe, against the perverse human will and all opposing wills in the universe.

God is the strongest power in the universe, and this power controls evil. It is the power of goodness, and permits evil only as a means to an end. We cannot see the force of the statement, that because evil now exists, it may always exist

under the divine rule. If evil were an end, and God could possibly rest in it as one of the results of his government, this statement would have strength. But no such revelation is given us. "He will rest in his love," (Zeph. iii. 17.) This is what the Scriptures affirm of him. Almighty Love! What is there in moral evil — in sin, that can baffle its power? It folds the universe in its embrace; finds no competitor able to circumvent its intentions; fears no foreign interference; but worketh all things after the council of its own will.

Christ is the representative of the Father's love. He was sent by the Father, and had the Father's interest in humanity — in all souls. He can never have less interest in them than he had when he labored, wrought, prayed, suffered and died for them here. He is "the same yesterday, to-day, and for ever." He can never rest but in the fulfilment of his desires in reference to every human object of his love. "He shall see of the travail of his soul, and shall be satisfied," (Isa. liii. 11.)

Angels and all good spirits in the universe are interested in this conflict. It is eminently and gloriously theirs. And they are engaged to bring about the end it contemplates. They are God's ministers to those of less strength and life who need their heavenly aid. We cannot think of heaven but in sympathy with the needy, blinded, stricken, perishing ones of humanity. This is the meaning of those words of Jesus, "Joy shall be in heaven over one sinner that repenteth," (Luke xv. 7.) The Christian heaven never withholds its sympathy for all the wanting and woeful in the universe. Its joy will be complete when all souls know and love and serve God; and never until that good is accomplished. That old error in theology, that the saints in heaven will be indifferent through all eternity to the sufferings of the lost in hell, is an outrage on all that is human or divine. It will die out as humanity has healthful growth in "the glorious gospel of the blessed God."

And now, as to the final result of the conflict. This is explicitly declared in the Scriptures. Christ came "to be the Saviour of the world," in the full and complete meaning of this affirmation. His reign in our world shall one day be realized. Jewish and Christian prophecy alike affirm it. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea. The kingdoms of this world" are to "become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever," (Rev. xi. 15.)

So will Christ reign wherever his saving grace is needed by strayed or lost spirits. "For it pleased the Father that in him should all fulness dwell; and having made peace by the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things on earth or things in heaven. — Wherefore, God also hath highly exalted him, and given

him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," (Col. i. 20; Phil. ii. 9.) The nature of this subjugation Paul clearly states in his First Epistle to the Corinthians. "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." The subjugation on the part of all other souls is in agreement with that of Christ the Head of humanity to the Father. "The Son shall be subject unto him that put all things under him, that God may be all in all," (1 Cor. xv. 25, 26, 28.)

Will it be said that God will not force men into heaven who do not have the disposition to go there? Granted. But he intends that all men shall have the disposition — the will — to go there, just as the prodigal in the parable had the will to go to his father, after he had wasted his substance and came to himself. How does any man get into heaven here? or how does he at last come to himself? Is the will with which he finally determines to obey the heavenly law, a will that he originates himself? Or is it of God, who gave persecuting Saul the will to become a believer in Christ, and a chief of the Apostles in the building up of his kingdom? He thus acknowledges God's work with sinners: "You hath he quickened, who were dead in trespasses and sins," (Eph. ii. 1.) He who influences one can influence all. "Thy people shall be willing in the day of my power," is the olden word. Man is to take a part in his own salvation; is to work it out, as God works in him. This is the divine ordination. Man can have salvation in no other way. It would not be *his* salvation if he could. No, God will force none into heaven against their will. Jesus said that if he were lifted up from the earth, he would draw all men unto him, (John xii. 32.)

But let us understand that the final salvation of no soul is left to itself alone. It is not what poor man may or may not conclude to make of himself. The question of all others is, What is God's purpose? With what will he be satisfied? Never with the final unreconciliation of any soul. His highest goodness is not to will for the creature only what he in his folly may will for himself. Here are God's will and pleasure and purpose all set forth with remarkable clearness by the Apostle: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him," (Eph. i. 9, 10.) What is his will, pleasure and purpose, is sure of accomplishment.

He "will have all men to be saved, and to come unto the knowledge of the truth," (1 Tim. ii. 4.)

Let us know, also, that this conflict is a personal experience. All souls must enter upon it, and know something of its reality; all have more or less of this strife with evil. And for our encouragement through it all, we have the great fact that there has been human triumph without human failure. "The man Christ Jesus" has put temptation, sin, death, hell, under his feet. He is our brother and helper. We may be made mighty in him, in whom we see never defeat but victory.

And, furthermore, this view of the conflict is most hopeful and cheering to every true philanthropist and reformer, who would labor for the moral improvement, the spiritual exaltation of humanity. Every blow struck for the truth, every effort made for the promotion and reign of righteousness, is so much accomplished toward the grand result. The faithful warrior may die, but his cause never. He may fall in the midst of the conflict; but his assurance has been truthfully and gloriously sung:

> "Another hand thy sword shall wield,
> Another hand thy standard wave,
> Till from the trumpet mouth is pealed
> The blast of triumph o'er thy grave!"

In this great conflict, then, there can be no doubt as to the final triumph. The strongest power will be victorious. It is said of the Duke of Wellington, that when in the thickest of that terrible strife at Waterloo, he threw himself into one of the unbroken squares of his infantry, saying to his officers, "Hard fighting, this, gentlemen; but we will see who can hold out the longest!" And the ability of that infantry to endure the longest on that day, settled the future of Europe for generations. Let us have as strong faith in the heavenly forces as this distinguished leader did in the earthly; in the ability of these forces to hold out the longest, and finally accomplish the victory of truth and righteousness with all nations and all souls. The forces of the Almighty will be the last in the field. "The battle is the Lord's." J. G. A.

Woman's Centenary Association.

No. 4.

GOD'S PROMISES.

IN EDEN. — I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

To ABRAHAM. — And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? And the Lord said unto Abraham, In thee shall all the families of the earth be blessed. Gen. xviii. 17; Gen. xii. 3.

To MOSES. — For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things, whatsoever he shall say unto you. All the earth shall be filled with the glory of the Lord. Acts iii. 22; Numb. xiv. 21.

To DAVID. — I have made a covenant with my chosen, I have sworn to David my servant, Thy seed will I establish forever, and build up thy throne to all generations. Psalm lxxxix. 3, 4.

To ISAIAH. — The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength. Isa. lii. 10; xiv. 23. 24.

To JEREMIAH. — Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. Jer. xxxi. 31, 33, 34; xxxiii. 14.

To EZEKIEL. — Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore. Ezek. xxxvii. 26, 28.

TO DANIEL (in Prophecy).— I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed. Dan. vii. 13, 14.

Yea, and all the prophets from Samuel, and those that follow after as many as have spoken, have likewise foretold of these things. For the prophecy came not in olden time by the will of men, but holy men of God spake as they were moved by the Holy Ghost. Acts iii. 24; 2 Pet. i. 21.

THROUGH CHRIST. — Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil. Matt. v. 17.

All things are delivered unto me of my Father. Matt. xi. 27.

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 18, 19.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John iii. 16–19.

The Father loveth the Son, and hath given all things into his hands. John iii. 35.

Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John iii. 24.

I am the bread of life; he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. John vi. 35, 37–39.

And I, if I be lifted up from the earth, will draw all men unto me. For I came not to judge the world, but to save the world. John xii. 32, 47.

I am the way and the truth and the life; no man cometh unto the Father but by me. John xiv. 6.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. John xiv. 16, 17.

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. John xvii. 2, 3.

THROUGH APOSTLES. — This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. Acts ii. 32, 33.

Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts ii. 38, 39.

Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 19–21.

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Acts iii. 25, 26.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. Acts v. 31, 32.

And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again: As it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. Acts xiii. 32, 33.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound; that, as

sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord. Rom. v. 19–21.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. viii. 20, 21.

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Rom. xiv. 9, 11.

For as in Adam all die, even so in Christ shall all be made alive. For he must reign till he hath put all enemies under his feet. The last enemy which shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Thanks be to God, which giveth us the victory, through our Lord Jesus Christ. 1 Cor. xv. 22, 25, 26, 28, 57.

The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Gal. iii. 8.

Wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him. Ephes. i. 8–10.

Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. ii. 9–11.

For it pleased the Father that in him should all fulness dwell: And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. Col. i. 19, 20.

Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. vii. 1.

Let us hold fast the profession of our faith without wavering, for he is faithful that promised. Heb. x. 23.

For all the promises of God in Christ, are Yea, and in him Amen, to the glory of God by us. 2 Cor. i. 20. M. A. A.

Woman's Centenary Association.

No. 5.

THE LOVE OF GOD.

THE old covenant spoke of Law; the new speaks of Love. Take all other words out of the gospel, but leave that, and the gospel remains; take that out, yet leave all else, the gospel is gone. That is the "glad tidings of great joy unto all people." Jesus stands for the Love of God. He himself declared, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In that saying we have the substance of the whole gospel. Observe —

1. Who entertained this love. Men shrink away from God. The thought of him strikes terror to their souls. They conceive of him as severe in his justice, unapproachable in his holiness, awful in his majesty, unrelenting in his exactions terrible in his wrath. They picture him as intent only upon insuring his own glory; and that glory the exercise of an omnipotent will that knows no compassion outside of inexorable law. They place Jesus between themselves and God, that he may shield them from the hot blasts of divine displeasure. But it was not his own love of which Jesus discoursed: it was the love of God, and of his own as it evidenced and illustrated that of God. He insisted upon standing aside, that he might obstruct no one's view of Him whose representative and likeness he claimed to be. When a disciple besought him, "Show us the Father, and it sufficeth us," the answer came, "Have I been so long time with you, and yet hast thou not known me? . . . Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; and the Father, that dwelleth in me, doeth the works." Thus Jesus is Emmanuel — God with us. His compassion is God's compassion; his love is God's love. God and Christ are not the opposite poles of affectional nature — God all unrelenting justice, and Jesus all overflowing tenderness. God is at once the infinitely just and the infinitely loving. He is "a just God and a Saviour." God loved the world. God sent his Son. Impelled by his love, God put into operation the agencies of redemption. We shall reverence God when we fully comprehend this. We shall not hide from him, as Adam did, and as weak, blind man has ever done; but we shall be drawn to him, as the child —

erring and sinful as it may feel itself to be, — is drawn to the parent who sorrows with a deep, loving sorrow over its guiltiness. We shall not flee to Jesus to save us from God; but we shall go to him saying, as Philip did, "Show us the Father, and it sufficeth us."

2. The subject of this love. "God so loved the world." All are familiar with the thought that God loves the righteous. And so he does. But how we deprive God's love of its vital power in our souls, when we think of it as confined to those who love and serve him! How it seizes upon our whole being with redeeming power when we really comprehend it as pictured by the Saviour in that most beautiful of his parables, the Prodigal Son! In that graphic sketch, Jesus says to the wandering sons of men, feeding upon the husks of unrighteousness, "Behold a faint semblance of your Father in heaven!" If,

> "Even with us below,
> The one rebellious son more thought and love
> Than all the rest will in a parent move,
> God stirring in us; then how strong the glow
> Of God's great heart our sorrows to relieve!"

"Dead in trespasses and sins," he loves us still. "While we were yet sinners," his love was manifested "in that Christ died for us." Taking Jesus as the likeness of God, we measure that love by the cross. No sympathies there restricted to the little band of faithful ones; no prayers limited to desires for the chosen few; no blessings only for those whose kindness had ministered to his wants. But, for that crowd rioting in his blood, the prayer that softens the stony heart of the Roman centurion, "Father, forgive them; for they know not what they do." That opens up to us visions of the divine. That shows us the heart of God, and proves it the heart of the Father, in which there is room enough for all his children, and a separate place for each. Kind and good parents who make happy homes for all their children are conscious that among those children they have favorites; that this child has a larger place in their affections than that one. But the apostle, summing up the perfectness of God, described him as "without partiality." "God so loves the world," as he loves the saintliest and best. His love approves or condemns, rewards or punishes, smiles or frowns; but it is love — love that spends, and exhausts not, in its devotion to our needs. To the sick it is a physician; to the whole, peace. It calls the sinner to repentance out of the same deep tenderness of regard that it fills the righteous with joy. When we knew him not, "God so loved the world."

3. What this love impelled God to do. "God so loved the world that he gave his only begotten Son." The mother who buckled the armor upon the son, who was not only the pride of her heart, but the solace of her widowhood, and her sole and faithful worldly dependence; who buckled it on, scarce able to see for the scalding tears that were wrung from over-strained affections,— bidding him, the while, God-speed in the service of his country,— knew what it was to give. She testified her esteem for the country which gave worth to her blessings, by laying her all upon its altar. But when we were enemies to God, he gave his only begotten Son to die for us. God so loved the unloving that he gave him who dwelled in his own bosom to effect their rescue. Prophets and inspired ones had been stoned, sawn asunder, given to the sword, whilst pleading with sinners. Could clemency be required to do more? May not God forget to be merciful? In the depth of her suffering for sin, Zion did cry out, "God hath forgotten me!" But what was the reply? "Can a woman forget her infant child, that she should not have compassion on her son? Yea, they may forget; yet will not I forget thee. Behold I have graven thee upon the palms of my hands." And so, though prophets had been slain in heaps, "God so loved the world, that he gave his only begotten Son."

4. For what? What was the danger he sought to avert? Our whole understanding of the gospel turns upon our answer to that inquiry. Life dwarfs into insignificance, or reaches out into blessed possibilities, according as we do or do not put this danger, and the deliverance from it, entirely out of the life that now is. What aimless beings drift through our streets! What torpid, drivelling Christians the best of us are! How far from being animated, guided, fashioned by a divine idea of life! We make religion a secondary thing; compel it to wait our convenience; admit it only into the chinks and crevices of our being. Engaged in grossness and selfish seekings, we leave God standing at the door of our hearts knocking, and waiting to fill all life for us with the divine. Why do we thus? Is it not that we think the divine life is not for time, but for eternity, and redemption belongs to the world to come? But see! What death is there in life? Life's richest, most sought-for fruit, that men strain every nerve and sell their souls to get, turns to dry dust in the hands. The tickets in this lottery prove all to be blanks. When the fever is over, and men are obliged to confess to themselves that they have spent all their days chasing phantoms, they join the cry that Solomon raised when he, too found life destitute of juices, "Vanity of vanities, all is vanity!" Call that life? Think God placed us here for that? If it be not death, what is death? It is not death for the quickened soul to slip the cord that binds it to the flesh. But to have the

soul itself insensible to the divinest things of being; to have the image of God within buried in sensuality; the moral nature, that ought to respond to every heaven-breath that passes over it, and reflect every sunlit cloud from its pure surface, — to have that stagnant and foul; to have love extinct and virtue banished, hope gone out, communion with heaven shut off, and fellowship held only with the base — is not that death? What countless souls have gone down into it, yet never known its name! — perished, in the most emphatic Scripture sense, and never known the meaning of life! To seek and to save such lost, God gave his only begotten Son. To reclaim such perishing ones, was the Redeemer's mission. This sin-reeking earth was to be made the abode of glorified souls, heaven letting down its beauty and fragrance to fill men with a consciousness and love of the divine.

5. How this was to be accomplished. Not by unfounded emotionalism. The emotion must itself have its cause in the deep convictions of the soul. Hence, "Whosoever believeth in him should not perish." Faith in Christ; not any mystic power resulting from belief in some theological scheme or system; but the perfectly simple and intelligible power of those convictions concerning God and his beneficent providence, and concerning man and the sources of his life and peace, for which Jesus stands in the perfectness of his spirit and teaching, — this was to save a perishing world. Trust in that love which the Saviour taught and displayed; rest in its blessed assurances of care; nearness to the Father in childlike communion; Christ taken as the pattern of all true life; earnest endeavors, amid whatever weakness and failures, to reach his standard of purity and love; — this is faith in Christ, faith which catechisms and creeds may help us to attain, but which no catechisms or creeds can ever substitute. Faith in Christ is that persuasion of the immeasurable love of the Father which makes his service our delight.

6. The "everlasting life" which such faith brings the soul. Our crude conceptions and doctrines of postponement empty such phrases of their meaning and inspiration. The life of which Jesus tells us, we think of as belonging to the disembodied soul; as though the soul embodied were not the same in its nature as it shall be hereafter. We need to learn the meaning of the arousing message of the Saviour, and of his forerunner, "The kingdom of heaven is at hand." The record is, "He that believeth on the Son of God hath everlasting life." The soul is the subject of the Saviour's reign; and the soul does not wait to be — it is. For it, "this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3.

C. W. T.

Woman's Centenary Association.

No. 6.

DIVINE AND HUMAN AGENCY.

FOR as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so *shall my word be* that goeth forth out of my mouth, it shall not return unto me void, but *it shall accomplish* that which I please, and *it shall prosper* in the thing whereto I sent it," (Isa. lv. 10, 11.)

Can anything be more direct and conclusive than this proclamation of the efficiency of the divine will and spirit in the salvation of mankind? Was it ever known that the rain came down from heaven and went back again without watering the earth? Was it ever known that God failed to restore the earth in spring time, and make it bud and bring forth? Never! Just as surely, then, as the rain does *not* return to the heavens without doing the work for which it was sent, so surely the word of God shall *not* return to him void. As certainly as the forces of nature in spring renew and freshen the earth into life, and beauty, and abundance, so certainly shall his truth, the gospel of his grace, renovate and restore the moral world to its primeval beauty and purity. And this is the argument and witness of God himself, to show that, having infinite spiritual power, he *will* use it for the salvation of mankind, as efficiently as he uses his infinite physical power in the creation and renewal of the earth.

But there are other texts going *directly*, without comparison, to the same result. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; *I will put my laws into their minds, and write them in their hearts*, and I will be to them a God, and they *shall be* to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord — for all *shall know me*, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more," (Heb. viii. 10–12.) Observe, here, not only the universality of the phraseology, but the absoluteness of it. God says, I *will* put my law in their hearts — they *shall* be my people, and they *shall* know, and their sins and iniquities *shall* be put away. He not only has the moral power to change and save them, but he delares he will employ it to this end.

"There is no God beside me; a just God and a Saviour.

Look unto me, and *be ye saved*, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me *every knee* shall bow, and *every tongue* shall swear, surely shall say, *In the Lord* have I righteousness and strength — to him shall men come; and all that are incensed against him shall be ashamed," (Isa. xlv. 21–25.) Here we have the same direct and unqualified language from the Lord himself, affirming the truth, that the infinite energies of his Spirit *will be used* in renewing the soul of man unto righteousness. There are no conditions nor contingencies here — "BE ye saved" — "every knee *shall* bow" — absolute and certain, wrought out by the will of God, whose omnipotence cannot fail of its end.

It may be said in reply to the preceding reasoning, that this is simply compelling men to be saved without regard to their voluntary action. We answer, No; for all this is done in harmony with spiritual laws and man's freedom. There is no compulsion, no force. The comparison of the garden and the rain is still in place. The earth is not compelled mechanically to bud and bring forth, and there is no violation of atmospheric laws when the rain falls. The seed do not lose their freedom or individuality as seed, because the air, and rain, and sunshine, operating through the soil, develop the germ within, and push out into leaf, and bud, and blossom, and fruit. So with the soul of man; there is no violation of law, no loss of freedom, no conflict of forces, when the spirit of God, acting with the truth, sends in the light upon the darkened mind, quickens the affections, and lifts the whole being into the eternal life of faith and love. Paul was as free when he preached the Gospel as when he persecuted the disciples; and he followed the impulses of his heart as truly, when he asked, submissively, "Lord, what wilt thou have me to do?" as when he left the Damascus gate, "breathing out threatenings and slaughter!" The only difference was that, in the meantime, God had changed his heart; or, in other words, the truth and light of heaven had streamed in upon his soul, and he willingly and rejoicingly followed their lead.

And the philosophy of this method of conversion and salvation which Paul had experimentally known in his own soul, he afterwards asserted and illustrated in his letter to the Hebrew believers: "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant *make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ.*" Chap. xiii.

In our anxiety to assert the freedom of man's will we must not forget that God is free as well as man; free to choose, free

to work. It is said that, if God influences man so as to make the result certain, then he is not free, he cannot do as he pleases. But if man can so abuse his freedom as to defeat the purpose of God, then God is not free; *he* cannot do as he pleases.

Suppose Paul had possessed a "free agency" which would not yield to the enlightening influences of the Holy Spirit — suppose in the exercise of his freedom, he had chosen to remain Saul, the persecutor, instead of becoming Paul, the Apostle, according to the purpose of God; whose freedom would have been the greatest? whose will the strongest? But is not the principle involved in this case the same operating in the case of every soul finally wrecked and ruined? If God created man for endless happiness and glory, and man abuses his agency to his endless destruction — if God is *not* free to bring him to heaven, and man *is* free to go to hell; whose freedom is mightiest in this case? whose will prevails? and whose plans are overthrown?

Look at the following record: "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he said unto them, *Follow me*, and I will make you fishers of men. *And they straightway left their nets, and followed him.* And going on from thence, he saw two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and *he callea them.* And they *immediately left the ship and their father, and followed him*," (Matt. iv. 18–22.) "And after these things he went forth, and saw a publican, named Levi, sitting at the Receipt of Custom, and he said unto him, *Follow me.* And he *left all, rose up and followed him*," (Luke v. 27.)

Now were these men *compelled* to leave all and follow Jesus, in any sense that implied unwillingness on their part? Was their "free agency" violated, or did they follow their own wishes and preferences? Of course, the last. They were just as free, acted just as entirely out of their own hearts, when they became the disciples of Jesus, as when they followed their former occupations. God had a new and higher work for them; and when the time came, and the work was ready for them, they were ready for the work. And Peter, and Andrew, and James, and John went into the ministry of the Gospel as cheerfully as they ever went out upon the Lake of Galilee to fish. And Matthew, the tax-gatherer, even celebrates his abandonment of the custom-house, and his conversion and obedience to the call of Christ, by a joyful gathering of his former business associates and friends, (Luke v. 29.)

Do we *compel* the drunkard into temperance when, by showing him the evil of his course, and the benefits and blessings of a temperate life, and helping him to conquer his raging

appetite, we restore him to himself and his family a reformed and happy man? And when the abandoned outcast, the depraved and hardened criminal, is subdued into tears and penitence by the earnest prayers and exhortations, by the persevering labor of love in his behalf; and finally shakes off the palsy of his sin, and enters gladly upon a new life of virtue and holiness — when thus he faces about towards heaven, is he *forced* to it in any sense that does not make the force a joy and a triumph to him? in any sense that does not leave him, heart and soul, free as the air he breathes? Did ever a reformed sinner complain that he was driven into reformation against his will?

And when through their much patience and gentleness, and long-suffering affection, a disobedient and wilful child is brought to the feet of his parents in shame and repentance, is any violence done to his freedom as a moral being? Is it not rather that, instructed by their teachings, and overcome by their love, he chooses what they choose for him, and so his will and theirs come into concurrence and unity.

Was the Prodigal Son any less free in wish or feeling, in purpose or will, when, taught by his folly, and influenced by his circumstances, and *compelled*, if you will, by his sufferings, he said, "I will arise, and go to my Father," than when he "gathered all together, and took his journey into a far country, and there wasted his substance in riotous living"? Not one iota less free; but infinitely wiser by his sorrowful experience, and willing henceforth to be guided by his father, and to find rest and peace in the dear old home which gave him such loving welcome back.

This thought is beautifully and forcibly urged by John Wesley: "You know how God wrought in your own soul. He did not take away your understanding, but enlightened and strengthened it. He did not destroy any of your affections: rather they were more vigorous than before. Least of all did he take away your liberty."

The result, then, is substantially this: That God's power over spirit is as absolute as is his power over matter — that he *can* do his will as easily, and that he *will* do it as certainly, in the moral world as in the material world — that he not only has the power to lead his children from darkness into light, from unbelief and sin into faith and righteousness, to take away their evil heart and give them a new heart and a new spirit, and finally to reconcile and restore all things to himself; but that "in the dispensation of the fulness of times," he *will* do it, teaching through Christ, sanctifying through his Holy Spirit, and so establishing the reign of Love and Holiness throughout the universe forever more! T. B. T.

No. 7.

THE CONTRAST.

WE here hold up to the light, in bold antagonism, the Bible and the doctrine of endless punishment as held by its most prominent advocates, ancient and modern. We begin with the

PRESBYTERIAN CATECHISM. — "The punishment of sin in the world to come, is most grievous torments in both soul and body without intermission, in hell-fire forever!" —*Confession of Faith*, p. 186.

BIBLE. — "Great is thy mercy toward me; and thou hast delivered my soul from the lowest hell!" Ps. lxxxvi. 13.

DR. BARROW, (Episcopalian.)— "In the state of everlasting death our bodies shall be afflicted by a sulphurous flame." — *Sawyer's Endless Punishment*, p. 134.

BIBLE. — "And there shall be NO MORE DEATH, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 4.

CHRISTOPHER LOVE. — "The ear shall be tormented with the yellings and hideous outcries of the damned. Their cursings and their hymns, howling their tunes, and blasphemies their ditties."—*E. P.*, p. 142.

BIBLE. — "I have sworn by myself, the word hath gone out of my mouth in righteousness, and shall not return ☞ That unto me every knee shall bow, and every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." Isa. xlv. 22–24.

BISHOP TAYLOR, (Episcopalian.) — "We are amazed to think of the inhumanity of Phalaris, who roasted men in his brazen bull; this was joy in respect to that fire of hell, which penetrates the very entrails of the body without consuming them!" —*Works*, p. 390.

BIBLE. — "He is kind unto the unthankful and to the evil! Be ye therefore merciful, as your Father also is merciful!"

DR. DWIGHT, (Presbyterian.) — "Not a sigh can he (a damned soul) breathe, not a tear can he shed, not a sorrow can he unfold, not a prayer can he utter with a hope of being befriended, heard, or regarded!"—*Works*, vol. v., p. 500.

BIBLE. — "Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands!" Job xiv. 15.

BONAVENTURE. — "If one of the damned were brought into this world, it were sufficient to infect the whole earth. Neither shall the devils send forth a better smell!" — *Taylor's Works*, p. 390.

BIBLE. — "Behold the Lamb of God, which taketh away the SIN of the world!" John i. 29.

DREXELIUS — "He (the rich man) is burnt up with thirst, and has nothing for his food but smoke and sulphur!" — *E. P.*, p. 144.

BIBLE. — "And in this mountain (kingdom of Christ. Dr. A. Clarke) shall the Lord of hosts make unto all people a feast of fat things. . . . He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." Isa. xxv. 6–8.

REV. ISAAC AMBROSE.—"The damned shall be packed like brick in a kiln, and be so bound that they can not move a limb, nor even the eyelid; and while thus fixed, the Almighty shall blow the fires of hell through them forever!" — *Sermon on Doomsday.*

BIBLE. — "And having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth or things in heaven."

REV. THOMAS BOSTON. — "The godly husband will say AMEN to the damnation of her who lay in his bosom; and the godly wife shall applaud the justice of the judge in the condemnation of her ungodly husband! The godly parents say HALLELUJAH at the passing of the sentence against their ungodly child; and the godly child shall from his heart APPROVE the damnation of his wicked parents! — the father who begat him, and the mother who bore him!" — *Four-Fold State.*

BIBLE. — "That God may be ALL IN ALL!" 1 Cor. xv. 28.

DR. EDWARDS. — "The sight of hell torments will exalt the happiness of the saints forever!" — *Sermon on Eternity of Hell Torments.*

BIBLE. — "And whether one member suffer, all the members suffer with it; or, one member be honored, all the members rejoice with it." 1 Cor. xii. 26.

DR. JONATHAN EDWARDS.—"The God, who holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, ABHORS you, and is dreadfully provoked!" — *Sermon on Hell Torments.*

B BLE. — "The Lord is GOOD unto ALL, and his TENDER MERCIES are over ALL his works." Ps. cxlv. 9.

DR. GRIFFIN. — "Let imagination stretch its wings and follow the excruciated soul through ages of unutterable endurance — through fire intense enough to melt down all the planets. . . . And still it hears the tormented soul exclaim, thy agony is just begun!" —*E. P.*, p. 169.

BIBLE. — "The Lord WILL NOT cast off forever! NEITHER will he be always wroth!" Isa. lvii. 16; Lam. iii. 31.

JOHN CALVIN. — "Put forth now your virulence against God, who precipitates into eternal death harmless infants torn from their mothers' breasts!" — *Tract Theol.*, Art. xiv.

BIBLE. — "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

ARTHUR HILDORSHAM. — "You have heard it evidently proved: 1. That all infants and sinners deserve damnation. 2. That many infants have been vessels of wrath, and firebrands of hell!"

BIBLE. — "And he took them (little children) in his arms, and put his hands upon them and blessed them." Mark x. 16.

METHODIST CATECHISM, (Cincinnati, 1849, No. 1.) — "Did their sin (our first parents') hurt any besides themselves? *A.* Yes; all mankind. — *Q.* How did it hurt them? *A.* All mankind are born in sin, so that their hearts are corrupt, and inclined only to evil. — *Q.* But will he (Christ) save all mankind? *A.* He will not; only those who repent and believe. (This, of course, involves infant damnation.) But again — *Q.* What will become of those who do not repent and forsake their sins, and believe in Christ and obey him? *A.* When they die, they will be cast into hell!"

BIBLE. — "And I, if I be lifted up from the earth, will draw all men unto me." John xii. 32.

AMERICAN BOARD OF FOREIGN MISSIONS. — "Within the last thirty years a whole generation of five hundred millions have gone down to eternal death!" — *E. P.*, p. 180.

BIBLE. — "That, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Eph. i. 9, 10.

BISHOP BASCOM, (Methodist.)—"Which way you turn your eyes through all the rolling vast, instead of hope and succor, wailing millions, and yourself among them, are on every side thrown up and broken, a living wreck upon the burning strand of hell!" — *Sermon*, p. 170.

BIBLE. — "I will ransom them from the power of hell (*hades*). I will redeem them from death. Oh, death, I will be thy plague! Oh, hell (*hades*), I WILL BE THY DESTRUCTION!" Hos. xiii. 14.

REV. MR. DAVIDSON, (Presbyterian, 1869,) before the Theological School, Xenia, Ohio. — "With chains like these, every link burning into the throbbing heart, is bound each doomed, damned soul, on a bed of burning marl, under an iron roof, and dripping with torrents of unquenchable fire."

BIBLE. — "And EVERY CREATURE which is in heaven, and on the earth, and under the earth, and such as are in the sea, and All that are in them, heard I saying: Blessing, and honor, and glory, and power be unto him that sitteth on the throne, and unto the Lamb for ever and ever." Rev. v. 13.

A SIGHT OF HELL, (London Tract for Children.) — "Listen to the tremendous, the horrible uproar of millions and millions and millions of tormented creatures mad with the fury of hell. Oh, the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions. There you can hear them roaring like lions, hissing like serpents, howling like dogs, and wailing like dragons. There you hear the gnashing of teeth and the fearful blasphemies of the devils. Above all, you hear the roaring of the thunder of God's anger, which shakes hell to its foundations."

BIBLE. — "Oh, death, where is thy sting! Oh, hell (*hades*), where is thy victory!" 1 Cor. xv. 55.

Enough! The doctrine of endless punishment, reader, both in its old time and in its modern aspect, is now before you. Is it not enough to sicken and appall the stoutest heart? Is it not a daring denial of the Word of God? Are you, my dear friend, believing this doctrine? Are you in the Church, or out of the Church, in any way countenancing or supporting it? This should be to you a serious question. Will you ponder it conscientiously and solemnly? How beautiful and comforting the words of God which we have here set before you, and how full of horror and blasphemy the words of men! Will you believe the words of God, and endeavor to enjoy and live them? Will you endeavor to make known, and induce your friends to believe the glorious doctrine which they impart? God help you, reader, honestly and righteously to decide; and may the fruit of your decision be joy and peace in believing for evermore. G. T. F.

No. 8.

"ALL THINGS."

IN attendance at a prayer-meeting in Somerset Street, Boston, not long ago, the leader of the meeting, Dr. Cullis (founder of the "Consumptive's Home"), after some very appropriate and impressive introductory remarks, related a conversation which he had that morning held with a poor, sick and afflicted woman somewhere in the city. To comfort her in her sorrows, he very wisely quoted and urged upon her attention that sweet passage of the heavenly word, "All things work together for good to them that love God." This seemed at first to give her encouragement, until another and another tribulation came up in mind, and was mentioned to him. But at every new statement of her doubting and perplexity, her spiritual adviser went back to those words so expressive of the all-sufficiency and completeness of the divine supply. "All things, — All things!" was the emphatic reply to each new affirmation of the many trials of the afflicted one; until at the close of the interview, the sorrowing soul seemed to see the dealings of the merciful Father in a clearer light than before.

I was impressed with the significance of that application of these words of the Christian Scriptures. He who made it justly rested in the plainness and truthfulness of them. He was fully persuaded that "all things" there meant what the words imply.

The brief but excellent address of the speaker awakened these thoughts, to which I would invite the reader's attention.

With equal truthfulness and propriety may we speak of the Scriptures, wherein the purpose of God in the final salvation of all his children is spoken of. We wish that our Christian brethren, who yet fail to see by faith the redemption of all souls through the one common Lord and Saviour, could more clearly understand the positiveness and comprehensiveness with which this truth is stated in the New Testament.

The object of Christ's coming into the world was, that he might be the world's Saviour. It was not to appease the Father's wrath that he was sent, or came of his own accord; but to commend the Father's love. The coming of Christ to man originated with the Father. "God so loved the world, that he gave his only begotten Son that whosoever believeth

in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved," (John iii. 16, 17.) The believer now enjoys a present salvation, such as all shall ultimately realize, in accordance with the divine purpose, and by the effectual working of the divine power. Christ himself makes his own statement of the extent of his work, "And I, if I be lifted up from the earth, will draw all men unto me," (John xii. 32.) And his apostles, in the beginning of their ministry, affirmed that the mission of their Master involved "the restitution of ALL THINGS, spoken of by the mouth of all God's holy prophets since the world began," (Acts iii. 21.)

But, as the afflicted woman in the account just noted was in readiness to urge new causes for doubting the all-sufficiency of God's loving kindness, even so are there many of God's children inclined to raise objections against this affirmation of the extent of his saving grace to all unbelieving and sin-stricken souls. Let us notice a few of them:

1. All men are not Christ's; only those are his who here believe in him.

But what saith the Scripture? "The Father loveth the Son, and hath given ALL THINGS into his hand," (John iii. 35.) What "all things" here spoken of includes, Jesus himself explains: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." — "All that the Father hath given me, shall come unto me; and him that cometh unto me, I will in no wise cast out." — "God hath spoken unto us in these last days by his Son, whom he hath appointed heir of ALL THINGS," (John xvii. 2; vi. 37; Heb. i. 2.) Jesus will have what rightfully belongs to him; he will claim the "all things" of which he is heir.

2. The threatenings of the Scriptures forbid this hope of the final salvation of all souls.

Not so. The law is not against the promises. Paul asked and answered this question long ago: "Is the law, then, against the promises of God? God forbid," (Gal. iii. 21.) The "everlasting punishment" and "everlasting destruction" threatened in the Scriptures are not a contradiction of that grace the working of which is so plainly affirmed by the apostle: "Where sin abounded grace did much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord," (Rom. v. 20, 21.) The "everlasting punishment" shall be succeeded by this dispensation of saving grace, as was the "everlasting priesthood" of Aaron by that of him whose priesthood was "not after the law of a carnal commandment, but after the power of an endless life;" the

"everlasting destruction" by that salvation coming of him, who said, "O Israel, thou hast destroyed thyself; but in me is thy help," (Hos. xiii. 9.)

The threatenings and punishments of God are all consistent with his wisdom and love. He is "a just God and a Saviour." If his children sin against him, "he will visit their transgressions with a rod and their iniquities with stripes; nevertheless, his loving kindness will he not take from them, nor suffer his faithfulness to fail," (Psalm lxxxix. 30–33.) His saving grace is indicated by what he has done for man. "He that spared not his own Son, but freely delivered him up for us all how shall he not with him also freely give us ALL THINGS?" (Rom. viii. 32.) He will effect his beneficent purposes with his offspring according to the working of that power by which he is able to subdue ALL THINGS unto himself. All that the threatenings imply will be fulfilled; so will "all things" included in the Christian covenant of redemption.

3. But all men do not come to Christ in this life; how can they be saved? By that same grace which superabounds sin everywhere and always. What is death, that it should stand in the way of this grace? He who loves man here will he not love him with an equal love as he passes into another sphere of being? Is not Christ Lord of both worlds? And does not his work extend wherever it is needed in the accomplishment of the divine purpose? Listen, as we read of his will, pleasure and purpose: "Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that, in the dispensation of the fulness of times, he might gather together in one ALL THINGS in Christ, both which are in heaven and which are on earth, even in him," (Eph. i. 8, 9, 10.) And again, "For it pleased the Father that in him should all fulness dwell; and having made peace by the blood of his cross, by him to reconcile ALL THINGS unto himself; by him, I say, whether they be things in earth or things in heaven," (Col. i. 19, 20.) If there are things in heaven (or in other spheres of being) as well as on the earth which need reconciliation, who shall limit the work of the "heir of all things"?

God, then, is the infinite and loving helper of his children. His resources are adequate to meet all their wants. He is constantly calling them to the joy and life of his heavenly service. He will be all that they here need, according as they trust in him; he will be all that they need and cannot obtain without his paternal aid, wherever in his universe they may have being. "For of him, and through him, and to him are ALL THINGS, to whom be glory forever. Amen." J. G. A.

THE DYING BELIEF.

The Doctrine of Endless Woe is built altogether upon mistranslations, or misinterpretations of the Scriptures, and is destined to pass away

Canon FARRAR is one of the first scholars of the century; and in his declarations, quoted below, he does but substantially express the conclusions to which nearly all writers have come, who have made the Scriptures, in the original, a study.

May God speed the day when an implicit confidence in His infinite Love and Justice, shall fill and inspire the hearts of all men.

(From a Sermon preached in Westminster Abbey, by Canon FARRAR, on Sunday, November 11th, 1877.)

"If this awful doctrine (the doctrine of endless woe) had to be decided by texts, then the original language must be appealed to, and interpreted in its proper and historical significance. They would have to be interpreted not in that sense which makes them convey a thousand notions which did not originally belong to them. Now, I ask you," continued the preacher, very solemnly, "where would be the popular teachings about hell if we calmly and deliberately erased from our English Bibles the three words, 'damnation,' 'hell,' 'and everlasting?' Yet I say unhesitatingly—I say, claiming the fullest right to speak with the authority of knowledge—I say, with the calmest and most unflinching sense of responsibility—I say, standing here in the sight of God and of my Saviour, and, it may be, of the angels and the spirits of the dead—that not one of those words ought to stand any longer in our English Bibles; and that being, in our present acceptation of them, simply mistranslations, they most unquestionably will not stand in the revised version of the Bible if the revisers have understood their duty."

"This is a candid and welcome, though tardy, admission." It is what the Universalist Church has always affirmed. "*Humanity's instinct long ago arrived at this conclusion*: enjoyment of it, however, has been interrupted only by the class to which the reverend speaker belongs."

No. 9.

GOD THE SAVIOUR OF ALL MEN.

GOD is expressly called "the Saviour of all men," (1 Tim. iv. 10.) In what sense can he be consistently so called, except in a final sense? All surely are not saved now; they are not saved from sin, suffering, death,— nor, if the doctrine of ceaseless suffering be true, from hell, for thousands are hourly descending thither. I am aware that it is assumed by some that he is the Saviour of all men merely by having placed them in a salvable state; but then I also know that this is sheer nonsense; for if they had been out of a salvable condition, they could never have been put into it. Would a sensible physician talk of putting an incurable patient into a curable state? Men were either always salvable, or they were not. If they were not, they could not be made so; if they were, they did not require to be made so.

But what is meant by God being the Saviour, "especially of them that believe?" Whatever it may mean, it certainly does not mean that he is their Saviour only, for he is also "the Saviour of all men." If I save ten out of a score of persons from a burning house, or any other danger, am I warranted in calling myself the saviour of the score? I can surely not be considered the saviour of the portion that perished! And although I had made great exertion for the rescue of the whole, still I was in fact but the deliverer of those who by my means were actually delivered.

The true meaning, however, of God being called "the Saviour of all men, especially of them that believe," is, that the latter class are saved in the present life, while the former are not. The latter are entered into rest (Heb. iv. 3,) but unbelievers are yet in the wilderness of sin and consequent trouble. The latter class are justified by faith, and have peace with God, (Rom. v. 1;) but unbelievers are "without God, and without hope in the world." The latter class are quickened from death in trespasses and sins, (Eph. ii. 1;) but unbelievers are still in death and condemnation. Here then is the special salvation, in contradistinction to that which is common to all, or to which mankind are destined in common.

It will not do for the Calvinist to seek a subterfuge here in the assumption that all does not mean all; for, however such

plea may avail him in some instances, it cannot in this; nor, indeed, in scarcely any, where salvation is concerned, which shall be made sufficiently evident. "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," (1 John ii. 2.) Here a part is spoken of in distinction from the whole, and both the whole and the part are embraced in the propitiation treated of. How, then, can any be endlessly damned for those sins for which Christ has propitiated? It will perhaps be assumed that "these are our original sins only." It is easy to make assumption, but those who thus assume must be greatly indebted to our good grace if we allow it; for there is not in the Scripture one particle of warrant for it, either direct or implied. "Thou hast put all things in subjection under his feet, for in that he put all things in subjection under him, he left nothing that is not put under him," (Heb. ii. 8.) Here all things are contrasted with nothing. What language could be more clear in its signification? And their being put in subjection under Christ cannot mean that his power over them is established, for that is the case at present: "All power is given unto me in heaven and in earth," (Matt. xxviii. 18.) It implies a subjection of a different kind — a moral subjection — reconciliation — allegiance.

"But," says the objector, "there must be some mistake here, for in looking over the world we find many who both live and die without manifesting any subjection to Christ. How, then, can it be that all are put under him, in the sense for which you contend?"— Now it so happens, that the apostle has anticipated this very objection. "But now," saith he, "we see not yet all things put under him; but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." The fact, then, it seems, of Christ having died for all, was considered by the writer a sufficient guarantee, that the universal subjection which it was designed to effect, shall infallibly be brought about.

In the following text, the absolute sense which the apostle means to convey by the word "all," is, if possible, still more explicitly established. "For the love of Christ constraineth us, because we thus judge that if one died for all, then all were dead — and that he died for all," (2 Cor. v. 14.) According to the argument here, if one did not die for all, then all were not dead — if he died for a part only, then that part only were dead; but — "he died for all."

The same writer, in this letter to Timothy, exhorts that besides praying to God for kings and others in authority, "supplications, intercessions, prayers, and giving of thanks be made for all men." Will any think of limiting the word "all" in

this instance? The object of so praying for all is stated to be, "that we may live a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth. For there is one God, and one Mediator betwixt God and men — the man Jesus Christ, who gave himself a ransom for all, to be testified in due time," (1 Tim. ii. 1–8.) The same all for whom it is our duty to pray, are the subjects for whom Christ died and mediates, and whom God will have to be saved. Mark, the truth is here represented as agreeing with the salvation of all; and, of course, as disagreeing with the ultimate damnation of any; for, if any portion of the human race is to be finally lost, a knowledge of the truth would not consist with the salvation of that portion, as the truth could only teach them that they were to be damned. The object of God's will in that case would be an impossibility, — and it does not consist with infinite wisdom to will impossibilities, — for only that part of mankind could be saved by coming to a knowledge of the truth, with whose salvation that truth agreed.

It may be here said that the command to pray for all may not have been meant in a universal sense, for Christ expressly says, on one occasion, "I pray not for the world." True, Christ was then praying particularly for his apostles that they might be kept together, and guarded against the allurements of a wicked world. But read on: "Neither pray I for these alone, but for them also which shall believe on me through their word." Here, you perceive, the perdition takes a wider compass. Proceed farther, then: "That the world may believe that thou hast sent me;" and, again, "that the world may know that thou hast sent me," (John xvii. 9–23.) We find, then, that the Saviour does include all men in his prayer; and what think you, reader, will the object of that prayer ever be fulfilled?

Let us go next to those passages in which the number to be saved is made to correspond to the number that have sinned. "All have sinned and come short of the glory of God." Well, what further concerning those all? "Being justified freely by his grace through the redemption that is in Christ Jesus," (Rom. iii. 23, 24.) "For as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life," (Rom. v. 19.) It is immediately added, "For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous." The same many that were made sinners shall — not may be, perhaps, or perchance, — but *shall* be made righteous. Say, if you please, this means but a part. Well, then, a part became sinners, and

that part shall be made righteous, and that part which did not become sinners, of course, does not need to be made righteous, so that we are brought to the same result at last; all shall be made righteous, — God's oath is pledged for it, — and the prayers of Christ, and of every benevolent heart, are centred in it.

But a remark touching that word "many." It does not properly represent the Greek term, which should have been rendered the mass or the multitude, as is evident both from what goes before and follows; for Paul is laboring to show that the provision of divine grace is commensurate with the demand for it, and even more than commensurate; for the divine determination was, that man might be full aware of his dependence and sinfulness, and to this end the law was given to gauge the debt of his guilt, and throw him upon the mercy of God for deliverance. Hence saith the apostle, "Moreover, the law entered that the offence might abound, but where sin abounded, grace did much more abound; that, as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord," (Rom. v. 20, 21.) "God hath concluded them all in unbelief, that he might have mercy upon all," (Rom. xi. 32.) "For as in Adam all die, even so in Christ shall all be made alive," (1 Cor. xv. 22.) The word Adam here doubtless means the fleshly nature we possess from him, in which nature we all die. Christ stands for the heavenly nature, in which we shall all be made alive. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly," (1 Cor. xv. 49.) From all these instances it must be manifest that the word "all," when applied to man's salvation, requires to be understood in its strict and absolute sense; and hence as God is called "the Saviour of all men," the entire race must ultimately be saved.

I close the argument with the following quotation from Rev. William Vidler: "Whenever, therefore, we meet with the word *all*, in connection with any point of doctrine, it always means literally and mathematically the whole, including all its parts; but where it is used historically, it frequently admits of hyperbole. If any man can find a single exception to this rule in the whole Bible, he is invited to make it known."

G. R.

No. 10.

WHO WILL BE SAVED?

THE word *salvation* may refer to a deliverance from any evil, or evils, temporal or spiritual, present or to come. Peter's exclamation, (Matt. xiv. 30,) "Lord, save me," embraced, evidently, nothing more nor less than a request for deliverance from temporal evil — the saving of life. Many cases of a similar kind occur in the sacred writings; but it is not supposed by any one, that the salvation which Christ came to effect was of this character, farther than it was attendant on his higher mission, which was addressed to the soul.

Christian salvation is, properly, a deliverance of the soul, either from present or prospective evils, or both. And it may aid us essentially in disposing of the inquiry, "Who will be saved?" to settle, first, this previous question — Is the evil from which Christ saves, present or future; or does it embrace both?

1. Christ's language (Luke xix. 10) is, "The Son of Man is come to *save* that which *was lost;*" and this points clearly to deliverance from an evil which then existed. It is a fact, worthy of especial notice here, that in the ten or twelve instances in which the word *lost* is used in the New Testament, and applied to sinful man, either in parables or otherwise, it is particularly referred, in each case, to *past* or *present* time. In no instance, that I can discover, is there any allusion to future time. "I am not sent but to *the lost* sheep of the house of Israel," (Matt. xv. 24,) says our Saviour, and his commands to the Apostles was similar, (Matt. x. 6,) "Go rather to *the lost* sheep of Israel." And Christ says of those select few given him, "none of them *is lost* but the son of perdition," (John xvii. 12.) So in all the other cases, reference is made to the *time* in such a manner as to show conclusively that *the lost state* of man belongs to the present life.

It was from this lost state — this present sinful condition — that Jesus came to save man. Hence it is said, that he "gave himself for our sins, that he might deliver us from this present evil world," (Gal. i. 4.)

2. That this is the nature of Christian salvation, is still further evident, from the fact that Christ's mission is never spoken of as designed to prepare men to guard against a future evil, but, in most cases, its object is explicitly stated to be the removal of *present* difficulty — a deliverance from a present evil and suffering condition. It will be seen in all those passages which speak of Christ as saving men from sin, that not the most distant allusion is made to anything beyond the mere

sinful state itself. "Thou shalt call his name *Jesus* (Saviour), for he shall *save his people from their sins*," (Matt. i. 21.)

3. It would seem, from the teaching and from the labors of most sects, that they supposed the office of the Saviour regarded chiefly a *prospective* evil — one to which men were only *exposed*; not one already existing.

True, they speak of saving men from sin, but not on account of anything in itself — only as a means of rescuing them from something beyond it, that is still more awful — from hell.

Hence it is supposed, that the *righteous* only will in reality be saved, and that the wicked will be lost; but this is wholly absurd. To be saved, in a Christian sense, a man must be a *sinner*. None but sinners will or can be saved. As Christ said to the Jews, (Luke v. 31, 32,) "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." What did he mean by this language? Plainly this:

The religious Jews supposed that they were much better than other people. They deemed themselves righteous, and others wicked. They were vexed that Christ should have anything to do with publicans and sinners; and he takes them up on their own ground, reducing their objection to an absurdity.

Thus, he says: I am a physician — I am a Saviour. If you Pharisees, who are so fearful about my saving anybody but yourselves, are, in reality, as good as you profess to be — if you are really righteous, as you claim, you need no saving, any more than a healthy man needs medicine. As Saviour, I have nothing to do with you. I did not come to call the righteous. But those Gentiles, those publicans and sinners, if they are as bad as you believe them, they are the very persons who most need my assistance. If they are sinners, they need a Saviour, as the sick man needs a physician; and I am specially commissioned to redeem them — to call sinners to repentance.

How plain and forcible is this argument of Christ! How completely did it silence their cavils!

4. The false claim of the Pharisees is set up at the present day in a similar manner. Modern professors say that there are two radically different classes on earth, now: *they*, the righteous, and *we*, the wicked. And because they are righteous they expect to be saved; and because we are wicked, they fear we may be lost. But, admitting their premises, I come to a conclusion entirely the reverse. If we grant their positions true, and admit their claims, what will it amount to? Plainly this: according to the argument of Christ, they *cannot* be saved, while for us there is every ground of hope! Prove that they are righteous, and you prove that they can have no interest in Christ as a Saviour; prove that we are sinners, as they affirm, and you furnish strong evidence, in that fact, to prove that we shall be saved.

5. I cannot forbear remarking here that this argument of Christ to the Pharisees, completely answers every objection that can possibly be made to the doctrine of Universal Salvation.

Every ground of objection that I ever heard, or that I can conceive of, must be, essentially, that some men will not be saved *because they are sinners*. If it be said that it is not merely because they are sinners that they will not be saved, but because they will not repent and reform, I answer: this very refusal to repent and reform is sinful; it is a part of that which goes to make up the sum of their wickedness; and to say that this is the reason why they will not be saved, is only affirming that they will not be saved *because they are sinners*. Now, in the light of our Saviour's argument, which we have been examining, what can be more absurd than such a position?

To illustrate it, suppose a man is sick. He sends for a physician, who comes, and finds him in the deepest distress, and, after an investigation of his case, gravely folds his arms, and refuses to render him the least assistance. He is asked the reason; he replies: "*Because the man is sick!*"

Equally ridiculous is it to suppose that Christ will not save some persons because they are sinners.

So far from urging this fact to show they will *not* be saved, I should urge it as good evidence to prove that they *would* be saved.

6. The same general truth, which I have been endeavoring to illustrate, is confirmed by all those emblematic representations which we have of our Saviour. Those figures, which are used to denote the operation of Christ, or his gospel, clearly convey the idea that it is *our present sinful condition*, and that only, from which he is to save us. He is called "the good Shepherd," the "Refiner's fire," the "Physician," etc. From what does a good shepherd save his sheep? Evidently, from *a lost condition*, when they have strayed away. And the refiner's fire; what does it to the silver, but separate it from its dross? And the good physician, what does he, but restore his patient to health? Now, if these are appropriate figures to apply to Jesus, in his office of Saviour, as we must consider them, what do they signify? Plainly: that, as a good shepherd, Christ will bring all the wandering children of God back to the fold of their heavenly Father. As a refiner's fire, he will purge their hearts from all sin and impurity, and present them to God without spot or blemish. As a physician, he will heal all souls of their diseases; cure them of their moral infirmities; and restore them to spiritual health and joy.

How shall we account for the application of such emblems to Christ, if his office is chiefly to shield men from prospective torment? We cannot. They would be manifestly improper, if not absolutely untrue. Let us sum up the argument thus far. 1. We have seen that, were it not a fact that mankind

are in a sinful and suffering condition, the efforts of a Saviour would be as unnecessary as the efforts of a physician where there were none but well men. 2. The work of a Saviour must be, of course, to deliver men from that which makes salvation necessary. (Matt. i. 21.) 3. All arguments which go to show that some men will not be saved, are based in absurdity, inasmuch as they assign for a reason the very thing which makes salvation necessary, and without which it would be impossible!

7. It remains for us to consider, more directly, the extent of this salvation. All efforts, founded in wisdom, must be equal to the emergency. The remedy must be as extensive as the disease. Salvation must be as unlimited as its need. If there are any individuals who are not sinners, *they* will not be saved; but that should be no source of uneasiness, for they do not need it. "The whole need not a physician." But as far as sin extends, so far salvation must go, and this is as far as any one can desire. All who *need* it, must have it. I say *must*, because the very claim which Christ has to the name of *Jesus* (*Saviour*), is founded on the fact that he *shall save*. (Matt. i. 21.) "Call his name Jesus, FOR," or *because*, "he *shall save*." The fact that he *shall save*, entitles him to the name Saviour. If he did not *save* a single individual, in reality, then he would no more be a *Saviour* than the writer, or any one else. If he really saves one-half of the human race, then he is the *Saviour* of that number. But if there is a single being whom he does not save, absolutely, then he is not, never was, and never will be, the *Saviour* of that being. And, as it is repeatedly said (John iv. 42; 1 John iv. 14), that he is "the *Saviour* of the world," the conclusion is unavoidable, that *the world must be saved.*

8. *When* this happy era will roll around, we cannot tell. That it *will*, in due time, is certain; for Christ *must* reign till all things are subdued unto him. (1 Cor. xv. 25–28.) "And when all things shall be subdued unto him, then shall the Son, also, himself be subject unto him that put all things under him, *that God* may be ALL *in* ALL." For, "He hath highly exalted him, and given him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father," (Phil. ii. 9–11.) Then shall be realized the vision of John in Patmos, (Rev. v. 13,) "And *every creature* which is in heaven, and on the earth, and under the earth, and such as are in the sea, and ALL that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever." M. B.

Woman's Centenary Association.

No. 11.

PROBATION PERPETUAL.

OUR earthly life is a period of perpetual trial. Our tasks, temptations, bereavements and disappointments, and even immunity from these, try the strength and endurance of our convictions, affections, virtues. Prosperity tries our humility and gratitude. Adversity tries our patience, hope, faith, trust.

So, *probation* meaning *trial*, this has been called a life of probation. But it has very generally been assumed that probation is limited to this life, terminating at the death of the body, and a very large proportion of religious appeals have been based upon this assumption.

On the contrary, in this tract, I propose to show that probation is perpetual, lasting as spiritual life.

As a step toward this, what is the purpose of this probation? To reveal the facts of this life, of our strength or weakness, guilt or innocence, to God, to be used for or against us in the court of Heaven? Does the Omniscient need such a revelation? Must He, through all this life, act the part of a detective, that He may learn our deserts? Hard to believe! But if true, He must need also to follow us, in like manner, and for the same purpose, through all of the life to come. How else can He know, at the end of a million of years, of our immortal life?

No, trial is not to reveal our souls to God, but to give them strength. It does reveal us to ourselves, and to others as short-sighted as we, thus indicating what we need, and our duty; but its chief office is to increase the good in us by resistance of evil, and effort to overcome it. Unless the death of our bodies is to perfect us in wisdom, knowledge and love, we may expect probation beyond that. And if the perfection of God is infinite, and our life ought to be an everlasting approach to that, there must be need of perpetual probation. Till perfect as God, or forbidden to draw near to his infinite power and purity, there will be an office for probation to perform.

But probation not only tries us, it prepares us to be tried. Hence, probation has been used in the sense of preparation. This life has been called a preparation for the next. As if each period of the next life would not be just as much a preparation for the next succeeding period! Indeed, it is often explicitly declared that all preparation to live, preparation for the future life, must cease at the death of the body. As if

physical preparation were the thing in question! If we were to prepare our bodies for Heaven, it would be plain that all the preparation must be made before their death. But since it is our immortal selves that are to be prepared to live, why should preparation cease at any point of our existence? If, in the last hour of this life, we ought to prepare for the first hour of the next life, then, in that first hour, we ought to prepare for the next succeeding hour, and so on in every hour of an everlasting life. If God, through the nature within us and the nature without us, through His providence and all the apostles of His truth, appeals to us, through each period of this life, to prepare for the next period, why should He, at the death of our bodies, or at any point beyond, suspend that appeal? His minister, to the very last moment of earthly life, appeals to the departing to prepare for the life beyond. Could he pass through death with him, retaining the same solicitude for his welfare, he would continue that appeal, and perpetually, through all the endless pilgrimage. Without a desire to be prepared, and to prepare others for each succeeding period of eternity, one would be in great need of the first element of preparation. Forbidding such preparation, withholding facilities for it, failing to desire it, no being would be worthy to be called a saint, much less to be called God! And if God desire it, who shall hinder the requisite provision for it?

And supposing God to become indifferent to the improvement of any spirits after the death of their bodies, it is impossible to conceive of their existence independent of any outward conditions, or of any outward conditions that must not, in some way or degree, exert an educational or preparatory influence upon them. It is impossible to conceive of one's living, consciously, an hour or year, anywhere or at any time, without that, in some way or degree, preparing him for the next hour or year. Existence involves preparation to exist. So, probation *must* be perpetual.

But that implies the possibility of perpetual improvement? Yes, and no Christian can object to that. To spiritually improve is the purpose of all Christian effort, so there can be no offence in perpetual improvement. And none will deny the obligation resting upon all rational, moral beings to improve, and yet obligation is limited by ability. If one ever reach the point at which improvement is impossible, he cannot be blamed though he remain imperfect. All the great commandments of God in Nature and Scripture then lose their force, are nothing to Him. In vain does Christ say, "Thou shalt love the Lord thy God with all thy heart," for he can answer, "by inability, I am forbidden to love Him more than I do." In vain does Christ say, "Be ye perfect, even as your Father in Heaven is perfect." For he can answer, "by incapacity, I

am forbidden to improve." Can any Christian believe that God will ever make His own commands thus null and void — that the time will ever come, in the experience of any soul, when God cannot truly say, "You *ought* to improve"?

Is it true that, at the last moment of this life, each conscious soul should try to think more wisely and love more perfectly, but that, at the first moment of the next life, no such obligation rests upon him? Will that ever be true of any two moments of his endless life? No! Then, probation is perpetual. May some improve, in the world to come, but not others? Then, there is probation there, after all! But why for some, and not for others? If improvement is desirable for one, why not for all? The faith of some entitle them to the privileges of improvement? Whence this faith? If from God, did He not give it for their improvement? Why not give it to all, that they may also improve? Dead? No; all are, as far as this question is affected, alive! For this faith and improvement are for spirits immortal, and not bodies that die! And God can as easily give faith to souls out of bodies as to souls in bodies — and that by the way of revelation and rational thought. For revelation is to souls, and such thought is by souls, not bodies. Love some better than others, before they were born, and so elect them to the privileges of after-death probation? Absurd! Why should He? He is a just and impartial Being, worthy of universal love and service. Without probation for the best of us there, we shall not amount to much; and if we are unwilling others should have it, and then imagine God partial to us, we, of all men, most need it! Partial to a soul so mean as to grudge another opportunity and incentive to improvement — so conceited as to think himself still better entitled to it!

Then, see how unjust must be the practical operation of a probation limited to this life. By this, one would be limited to a few moments' infantile preparation, another allowed many years. How little, if anything, a child of an hour can spiritually enjoy! And yet, with that almost, if not quite, absolute lack of capacity, one child departs, by death, to the other world, another lives on to the age of eighty years, with all their varied experience and rich preparation to live. And each is forever fixed to the condition in which death found him. Neither can increase in capacity. That would be fatal to "no probation after death."

The young student, by excess of effort to acquire knowledge, and prepare for a useful life, suddenly loses all capacity for improvement, by insanity, terminating in death. Another, having less zeal, is allowed a long life of preparation for the future. He who is born an idiot must remain forever so, for, though free from a deformed brain, the infinite future is to

afford him no facilities or opportunity to learn wisdom, acquire knowledge, secure the joys of rational, Divine love!

The criminal by the worst offence known to the law, may secure special facilities and incentives to preparation for the future life, of all of which his victim, by his murderous hand, has been deprived. And the significance of this is vastly emphasized when we remember that this theory of a limited probation is always coupled with a doctrine of repentance, which makes it, however brief, an all-sufficient preparation for the entire future life. In a few hours, the most debased and hardened, if it only be before the death of his body, may, by repentance, be prepared for and made entitled to infinite and endless felicity. But his victim, comparatively virtuous, but not thus prepared, having had no special incentive to this, and with no promise of further preparation, is sent into the spirit-world, and at the judgment consigned to the infinitely opposite fate! By a monstrous perversion of Scripture, and this doctrine of no probation in the spirit-world, and of the adequacy of brief experience in this, we are compelled to hear the Great Judge say to this repentant murderer, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and to his poor, and comparatively innocent, victim, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!"

If it be said, "If one may repent and prepare for the future life in that life, why repent and prepare in this life?" I answer, If to repent and prepare for a true life is not profitable, why do this anywhere? But if profitable, why not do it at once, or anywhere? If it be a pleasant and profitable thing to partake of a feast, why not begin now to eat, even though, if you refrain, the feast will wait your acceptance? Will you go hungry a week, because, at the end of that period, you are sure of food? Is it a pleasure to learn and love? Though it will always be a pleasure, why postpone its enjoyment?

But, if it be more profitable to repent and prepare for the future life during but a few of the last and poorest moments of this, the chances of sudden death are so small that it is no wonder that so many, believing this, devote the most of their lives to worse business, and many to crime.

But, feeling that each moment of all one's life is a preparation for the next, here or anywhere, must promote that proper use of all that shall make life, in the most profitable and delightful sense, a perpetual probation. B. F. B.

No. 12.

GOD IS NOT MOCKED.

IF a father should place a disobedient child in a damp dungeon for life, intending never to pardon him, and should burn him several times every day with a flaming fagot, and cause his servants to give him an occasional scourging with fiery rods — everybody would admit that he was a heartless monster. Yet the doctrine of endless punishment makes the Supreme Being appear even more cruel.

If, when God creates a human soul, he clearly foresees that he cannot save it — that its existence will prove a miserable failure, (and, if he can look into the future at all he cannot help seeing this,) he creates that soul expressly to curse it. If you were God, would you not permit such a soul to remain uncreated? Or, rather than allow it to be tortured forever, would you not annihilate it, just as you would kill a beast, should it chance to be horribly mangled, — or even a fly that fell from a flame upon your book and tossed and writhed in an agony of torture? "The Lord is good to all, and his tender mercies are over all his works." He never punishes vindictively. Why then does he punish? Just as an earthly father punishes, to correct faults. The divine punishments are reformatory, and never revengeful.

To any who may have become convinced that finally all will be saved, and who may be tempted to presume upon God's patience and loving-kindness: To any who may be tempted to say, "I am convinced that Universalism is true: my sins give me pleasure, and as I am going to be saved anyhow, why should I give them up? what do I gain by trying to resist temptations?" To any such let me say an emphatic word.

Suppose a man, at the risk of his own life, should save you from drowning; or, suppose in your infancy you had been an orphan, friendless and homeless, and some kind-hearted man had adopted you, educated you, trained you up in his business, and in his old age passed his business over to you, — would it not be contemptibly mean ever to presume on his kindness? Would not your sense of gratitude prompt you to endeavor in no way to wound his feelings?

God has done infinitely more for you than this. He is your best and kindest friend. It was God who called you from nothing into existence. It was God who gave you friends, your reasoning faculties and senses, and who has crowned your life with tender mercies and loving-kindness. It was God who provided with an admirable skill the air you breathe,

and who has perfectly adapted it to feed your lungs and sustain life. It is God who keeps your heart beating from the moment of birth until the moment of death, a wonderful perpetual motion that baffles human science in its attempt to imitate.

It is God who provides the annual harvests, those wondrous miracles that give man his food. It is God, who when we have lost our household idol by death, gives us a revelation that paints a rainbow on the clouds. And it is God, whose mercy endureth forever, who has promised you a life beyond the grave, — promised that the same care which has marked your earthly existence shall follow you all through eternity — who has promised a heaven so incomparably better than this world that eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, the glories that shall there be revealed.

"God might have formed our senses to be so many sores and pains to us; might have placed us among objects so illy suited to our perceptions as to have continually offended us. He might have made everything we tasted bitter, everything we saw loathsome, everything we touched a sting, every smell a stench and every sound a discord."

The countless evidences of his care prove beyond question that God wills and wishes the happiness of his creatures. He has gone far beyond planning for our actual necessary wants. In giving us eyes, for instance, it was by no means necessary that God should give us the ability to perceive colors. In a photograph or an engraving the effects of a landscape are brought out in black upon a white ground. There is but one reason why the grass looks green, the sky blue and the summer sunsets glorious, and it is because God was anxious to render the existence he was giving us enjoyable.

How carefully he has planned a thousand pleasures not necessary to our existence, but expressly provided to relieve the dull monotony of simply living. We might have subsisted well enough on meats and vegetables. The luscious fruits of the earth are but affectionate tokens of his love. To me the flowers, beautiful as they are, appear more exquisite, the music which ravishes my ear more delightful, the wit and humor of my friends which God has adapted my mind to appreciate and enjoy; — all these appear more precious when I consider that a father's love has planned them all expressly to add to my happiness. How it adds to the value of a gift to know that a loving heart has designed it.

Therefore, if you are ever inclined to lead a life upon which God cannot look with approval, by his mercies, by his affectionate loving-kindness we appeal to you. His sun rises upon you day after day, and his moon by night; his flowers give you their delightful perfumes and his trees their delicious fruit; his birds warble their happy melodies upon the return of summer, and can you be dumb and insensible to gratitude

while the whole voice of universal nature unites in a grand hymn of praise?

But the world is full of ungrateful people, and many distrust the influence of Universalism because it magnifies the goodness of God, and, as they suppose, has no word of warning to such as remain stubbornly wicked and unmoved by such appeals. God is not like some sentimental earthly parents who spare the rod and thereby spoil the child.

Bearing in mind that God, the universal Father, in the exercise of his parental control over his family never punishes vindictively, but that all his punishments are corrective, he compels obedience to his government because that government is established for the security and happiness of his children. He punishes those who disobey his laws, but for their profit, that they may repent of their sins and become partakers in his holiness. He deals with us as a wise and kind earthly parent often deals with his inexperienced children, compelling much that is disagreeable and painful, knowing that his knowledge is better than the child's, and content to wait until time and experience shall justify the wisdom and goodness of his course.*

"But if the wicked are not to be eternally damned what retribution will they incur?" Consider the effects of sinful pleasures. Are they not like the apples of Sodom, fair to look upon, but which crumble to ashes on the lips? What is the meaning of many horrible maladies, of premature infirmness, often of nervous old age? Are they not the thorns and briars in which men get entangled when they leave the strait and narrow path? What a grievous mistake, if one wants to make the most out of life, to get from it all the happiness it can possibly be made to yield, what a mistake to jostle against the fixed laws of our being! Punishment inevitably follows a violated law. "The laws of nature are just, but terrible. There is no weak mercy in them, cause and consequence are inseparable and inevitable. The elements have no forbearance. The fire burns, the water drowns, the air consumes, and the earth buries." The liar with his tongue weaves a net whose meshes trip him in all his daily walks, — the selfish man is distrusted by his friends, who feel a contempt for him, — the thief is outlawed, the murderer hung, and drunkenness and a revengeful or envious spirit have caused half the misery of human life. Even suicide is generally the last act of a long drama, the effect of previous violations of the laws of health and of excesses in previous life. The attentive student will recognize the punishments of national crimes which stand out clearly defined on the pages of history.

But how is the ungrateful man punished, who believes that

* See Thayer's Theology of Universalism, published at 37 Cornhill, Boston, and Ely and Thomas Discussion, published at the office of the *Star in the West*, Cincinnati.

God is good and yet presumes upon his kindness; who lives a moral life, and yet does not make his religion a matter of personal concern; who does not go to church, and who passes along through life trusting that everything "will come out right"? If you know such a man, observe him well — especially if he be a man who neglects the church. He grows skeptical. He often doubts whether there really is to be a future life. He is cast down in despair when a friend is lost. Death to him, with all his professions, is but a blind leap into the darkness. He loses all those spiritual comforts which religion affords. Therefore "be not deceived. God is not mocked; whatsoever a man soweth that shall he also reap."

It pays to be noble, charitable, generous, and respectful to God. It pays in the peace of mind, in the quiet conscience, in being loved, respected and trusted by friends. The selfish man misses the keenest happiness his money can buy in doubting that it is more blessed to give than to receive. Charity, like mercy, is twice blessed; blessing him that gives vastly more than him that takes. Fully to appreciate the reward of a generous, charitable act you must test for yourself in order to experience it. The opposite quality of mind, the stingy, mean, contemptible, selfish spirit, must bring an opposite experience. If you are dissatisfied with yourself, dissatisfied with your life, troubled with *ennui* — if life is a burden, rest assured that you are experiencing the penalties of some violated law. Perhaps you are selfish. Perhaps you have no high aim. The best receipt we can give you for a happy, cheerful life is to love God with all your heart, mind and strength, and your neighbor as yourself.

The great point that we contend for, and which distinguishes us as a denomination, is, that our Heavenly Father's punishments are all reformatory. Like a model earthly parent he never tortures his children, never punishes vindictively, but always to correct faults. In the system of rewards and punishments we see the evidences of a law at work as subtle and yet as unerring in its operation as the law which causes the seeds of a little flower a man may plant, no matter in what kind of soil, always to grow with its leaflet upward and its rootlet down, and never with its rootlet upward and its leaflet down. For, surely, if the tendency of violating the fixed laws of our being is to make us miserable, we find in the very operation of this law an argument in favor of a future universal obedience to divine laws. For surely men will sometime realize that it is not to their interest to make war against God. Surely sometime they will be brought to realize that common sense requires them to obey all divine laws, and thus grow with the beautiful part of their nature upward. G. R. A.

Woman's Centenary Association.

No. 13.

213 Questions Without Answers.

A SHORT SERMON ON I PETER III. 15.

1. Be READY to give an Answer — be prepared. 2. Be ready ALWAYS — do not put off a Question. 3. Be ready always to give an Answer — *evasion* excites suspicion. 4. Give an answer to EVERY ONE that asketh you. 5. A REASON is asked for — not an assertion. 6. The Answer should be a reason of THE HOPE [not the fear] that is in you. 7. The Question is to be answered [not in *a passion*, but] with MEEKNESS toward man, and FILIAL FEAR toward God.

1. As we are required to love our enemies, may we not safely infer that God loves *His* enemies?
2. If God loves His enemies, will He punish them more than will be for their good?
3. Would endless punishment be for the good of any being?
4. As God loves His *friends*, if He loves His enemies also, are not all mankind the objects of His love?
5. If God loves those only who love *Him*, what better is He than the sinner? Luke vi. 32, 33.
6. As "love thinketh no evil," can God design the ultimate evil of a single soul?
7. As "love worketh no ill," can God inflict, or cause, or allow to be inflicted, an endless ill?
8. As we are forbidden to be overcome of evil, can we safely suppose that *God* will be overcome of evil?
9. Would not the infliction of endless punishment prove that God *had* been overcome of evil?
10. If a man does wrong in returning evil for evil, would not God do wrong were He to do the same?
11. Would not endless punishment be the return of evil for evil?
12. As *we* are commanded to "overcome evil with good," may we not safely infer that *God* will do the same?
13. Would the infliction of endless punishment be overcoming evil with good?
14. If God hates the sinner, does the sinner do wrong in hating *Him?*
15. Is God a changeable being?
16. If God loves his enemies *now*, will he not always love them?
17. Is it just for God to be "kind to the evil and unthankful" in the present life?

18. Would it be unjust for God to be kind to all men in a future state?
19. If all men justly deserve endless punishment, will not those who are saved be saved unjustly?
20. If God "will by *no means* clear the guilty," by what means can just punishment be evaded?
21. As no man can measure endless punishment to his neighbor, will endless punishment be measured to *him?* Luke vi. 38.
22. Would it be *merciful* in God to inflict endless punishment? — that is, merciful to the sufferer?
23. Can that be *just* which is not *merciful?*
24. Do not cruelty and injustice go hand in hand?
25. Can that be merciful which is not just?
26. Does divine justice demand the infliction of pain from which mercy recoils?
27. Does divine mercy require anything that justice refuses to grant?
28. If the demands of divine justice are opposed to the requirements of mercy, is not God divided against Himself?
29. If the requirements of mercy are opposed to the demands of the justice of God, can his kingdom stand? Mark iii. 24.
30. If the justice and mercy of God are in any way opposed, do they "keep the unity of the spirit in the bond of peace"?
31. If justice and mercy are opposed in their requirements, can Deity be a "just God *and* a Saviour"? Isa. xlv. 21.
32. If "a God all mercy is a God unjust," would not a God all justice be a God unmerciful?
33. Is there any such thing in God as unjust mercy, or unmerciful justice?
34. Is there any such thing in God as just cruelty, or merciful injustice?
35. If you had sufficient power, would not you save all mankind?
36. Are you more merciful than the God who made you?
37. "Can a woman forget her sucking child?"
38. Is the Creator of human sympathy less benevolent than the creature?
39. If God *would* save all men, but *cannot*, is He infinite in power?
40. If God *can* save all men, but *will not*, is He infinite in goodness?
41. Does God *desire* the salvation of all men?
42. As God is righteous, must not the desire for universal salvation be a *righteous* desire?
43. Is it true, that "the desire of the righteous shall be granted"? Prov. x. 24.
44. Did God design universal salvation when He created man?
45. Will God carry His original design into execution?
46. Can finite man frustrate the purposes of the Almighty?
47. Is every individual under obligation to be thankful for his existence?

48. Will this obligation eternally continue?
49. Can any one be thankful for that which on the whole is not a blessing?
50. If any one be rendered endlessly miserable, will he still be under obligation to thank God for existence?
51. Would endless misery benefit the Almighty as the *inflictor?*
52. Would endless misery benefit the saints as *spectators?*
53. Would endless misery benefit the sinner as the *sufferer?*
54. If endless punishment be the "wages of sin," could the sinner ever receive payment in full?
55. As man is a finite being, can he commit an infinite sin?
56. If man cannot commit an infinite sin, can he deserve endless punishment?
57. If one sin be infinite, can a million be any more?
58. If *one* sin be *not* infinite, can a million sins amount to an infinite sin?
59. If sin be infinite, can one sin be greater than another?
60. If sin be infinite, can it be true that "where sin abounded, grace did *much more* abound"? Rom. v. 20.
61. If sin be infinite, can it ever be finished, or brought to an end?
62. If *one* sin deserve an eternity of punishment, how much punishment will *ten* sins deserve?
63. Do you ardently *desire* the salvation of all men?
64. Is it true that God "openeth His hand and satisfieth the desire of every living thing"? Ps. cxlv. 16.
65. Do you fervently *pray* for the salvation of all men?
66. Do you pray in *faith*, nothing doubting?
67. Are you aware, "that whatsoever is not of faith is sin"? Rom. xiv. 23.
68. Would God require us to pray for all men, and to pray in faith, unless He intends all men shall be saved?
69. If you believe endless misery to be the truth of God, why should you desire and pray that it may prove false?
70. Can the pleasure of the Almighty be contrary to His determinate will?
71. Would the infliction of endless misery afford pleasure to the Deity?
72. Can God be glorified by that which gives Him no pleasure?
73. As Jesus "tasted death for every man," can it be true that "the pleasure of the Lord shall prosper in his hands," if a part are never saved?
74. If God "declares the end from the beginning," can the final destiny of mankind be contrary to His will?
75. Can endless misery be brought about contrary to the *good pleasure* of the Almighty?
76. Can God *will* anything contrary to His knowledge?
77. Did God know when He created man, that a part of His creatures would be endlessly miserable?
78. If God, when He created, did not know the result of creation, is He infinite in knowledge?
79. Power is the ability to do: is knowledge simply the ability to know?

80. If God knew when He created man, that some would be eternally wretched, did He not will this to be their doom?
81. If God willed the endless misery of a part of His creatures, why is it said that "He will have all men to be saved"? 1 Tim. ii. 4.
82. If the Scriptures should testify, that God "will have all men to be damned," could we safely infer that a part may be saved?
83. As the Scriptures testify that God "will have all men to be saved," can we safely infer that a part may be damned?
84. If God made an endless hell before He created man, did He know there would be any use for it?
85. If God knew there would be use for an endless hell, must He not have created some men for endless misery?
86. If God made an endless hell, was it included in the works which He pronounced "very good"? Gen. i. 31.
87. If there be an endless hell, and it was not made before the creation of man, when was it made?
88. If there be a personal devil, who made him?
89. Can there be any such thing as sin in heaven?
90. If there was sin in heaven, may not sin be committed there again?
91. If an angel of light became a devil, was not Paul in error, when he said that Satan is transformed into an angel of light? 2 Cor. xi. 14.
92. As sin presupposes temptation of some sort, *who* or *what* tempted an holy angel to sin?
93. If *an angel* could sin without a devil to tempt him, may *we* not sin without a devil to tempt *us?*
94. If a holy angel was tempted to sin by surrounding evil, is heaven a holy place?
95. If an angel was tempted by evil passions, could he have been holy?
96. If an angel became a devil by sinning, was Adam's the *original* sin?
97. If Adam became mortal, (that is, subject to death,) by sinning, must he not have been created immortal?
98. If Adam had been created immortal, could he ever have died?
99. If Adam sinned without inheriting any depravity, why should inborn depravity be assigned as the cause of *our* sins?
100. Would there be any more impropriety in imputing *my* sins to Adam, than in imputing *his* sins to *me?*
101. If men are totally depraved by nature, must not children be so likewise?
102. If children be totally depraved, is it true that "of such is the kingdom of heaven"? Mark x. 14.
103. Men are to be washed from their sins. If they are totally depraved, what is there to wash?
104. If evil men and seducers "wax worse and worse," (2 Tim. iii. 13,) can they be totally depraved at first?

105. If human reason be "carnal and delusive," why did Jehovah say, "Come now and let us *reason* together"? Isa. i. 18.
106. If reason be delusive, why should some folks reason against the use of reason?
107. Can an effect exist without a cause sufficiently powerful to produce it?
108. If "*we* love God because *He* first loved *us*," is it true that we must first love *Him* before He will love *us?* 1 J. iv. 19.
109. If "we love God because He first loved us," is it not plain that He loved *us* when we did not love *Him?*
110. If God loved *us* when we did not love *Him*, is not our love to Him the *effect* (and not the *cause*) of His love to *us?*
111. Was it consistent with divine justice, to love us, when we did not love *Him?*
112. If God once loved us, will not that love eternally continue?
113. If the love of God be the cause which produces love in man, can anger and wrath produce the same effect?
114. Is it the revealed will of God that all men shall be saved?
115. Can God will all men to be saved, knowing that a part will be for ever lost?
116. If God has two wills, why is double-mindedness condemned in the Scriptures?
117. If God has two wills, why does the Bible say, "He is of one mind"?
118. If God has a secret will, how did you gain a knowledge of it?
119. Can that be a secret which has been revealed?
120. If God revealed His secret will to "the saints," why should they reveal it to "the wicked"?
121. If God, under any circumstances, wills the endless misery of a human soul, in what does He differ from Satan?
122. Can Jesus Christ be the Saviour of any more than He actually saves?
123. Can Jesus be "the Saviour of the world," (1 John iv. 14,) if the world be not saved by Him?
124. Is Christ, in any sense, the Saviour of unbelievers?
125. If Christ be in no sense the Saviour of unbelievers, why are unbelievers called upon to believe in Christ as their Saviour?
126. If unbelievers are not called upon to believe in Christ as their Saviour, what are they to believe?
127. Must not the thing to be believed, be true *before* it is believed?
128. Must not the thing to be believed continue to be true, whether it be believed or disbelieved?
129. "What if some did not believe? Shall their unbelief make the faith [or faithfulness] of God of none effect?" Rom. iii. 3.
130. Is it true that "God hath concluded all in unbelief, that He might have mercy on all"? Rom. xi. 32.
131. Can God be "especially the Saviour of them who believe," unless He be actually the Saviour of all? 1 Tim. iv. 10.

132. If belief and good works in this life, be essential to eternal salvation in the next, can infants be saved?
133. Can the good actions of finite man merit infinite reward?
134. Can the evil actions of finite man merit infinite punishment?
135. If men are saved by works, is salvation of grace?
136. If one man is saved by grace, why should not all be saved in like manner?
137. Is God a partial being?
138. Can the faith of the Partialist be based in the wisdom that is "full of mercy and good fruits, without partiality"? James iii. 17.
139. Can sufficient provision be made for the salvation of all men, if some men are never saved?
140. Must not sufficient provision be sufficient to subdue the will of the creature?
141. Is there any other way to determine the sufficiency of the means employed, than by the accomplishment of the end designed?
142. Does not the law of God require all men to love Him supremely, and their neighbors as themselves?
143. Is it true, that "not one jot or tittle of the law shall pass till all be fulfilled"? Matt. v. 18.
144. Does not justice require of us the fulfilment of the law of God?
145. Will not justice be eternally violated, if the law of God be not universally fulfilled?
146. Can *they* fulfil the law of love who are rendered endlessly miserable?
147. Can justice require the obedience of the sinner, and at the same time require his endless disobedience?
148. If "whoso offereth praise, glorifieth God," (Ps. i. 23,) can He be glorified by those who have no cause to praise Him?
149. If any one be rendered endlessly miserable, can he have any cause to praise his Maker?
150. Will God ever place some of His creatures in such a situation they cannot praise Him?
151. Do you believe that endless punishment would manifest the glory of God?
152. Can you rejoice in hope of the glory of God?
153. Would not the salvation of half of mankind glorify God more than the salvation of one-fourth?
154. Would not the salvation of nine-tenths of mankind glorify God more than the salvation of one-half?
155. Can we give "glory to God in the highest," without believing in the salvation of all men?
156. If "all have sinned, and (thus) come short of the glory of God," (Rom. iii. 23,) would endless sinning mend the matter?
157. Shall "every tongue confess that Jesus Christ is Lord to the glory of God the Father"? Phil. ii. 9, 11.
158. Is endless misery "good tidings of great joy which shall be to all people"?

159. Could man be endlessly miserable without being endlessly a sinner?
160. If sin exist eternally, can it be true that Christ "was to finish the transgression, and to make an end of sins"? Dan. ix. 34.
161. As Jesus gave Himself a ransom for all men, can He ever "see of the travail of His soul and be satisfied," if endless misery be true?
162. Do you hope that endless misery is true?
163. Is "faith the substance, (or foundation,) of things hoped for"? Heb. xi. 1.
164. If endless misery be not a thing hoped for, can it be a part of the Christian faith?
165. Is it certain that one soul will be endlessly lost?
166. Is it certain that one soul will be saved?
167. Is it certain that all will not be damned?
168. Is it certain that all will not be saved?
169. Can that be certain which is not decreed?
170. If it be certain that one soul will be saved, must there not be a decree concerning the salvation of a definite number?
171. If the number of the saved be definitely fixed, must not the number of the damned be equally definite?
172. If there be no certainty in relation to the final destiny of man, is not salvation a work of chance?
173. What better is chance than Atheism?
174. If God knew, when He created, what the end of each soul would be, is not that end as certain as if it was decreed?
175. Is not the merciful man always merciful to his beast?
176. Will not the merciful God be always as merciful to His creatures, as the merciful man is to his beast?
177. Is it true that the "tender mercies of the Lord are over all His works"? Ps. cxlv. 9.
178. Is it true that the Almighty is "without variableness, or the shadow of turning"?
179. Would there be any tender mercy in the infliction of endless misery?
180. Are the tender mercies of the Lord like unto the tender mercies of the wicked, which are cruel?
181. If God is not the Father of sinners, why should sinners pray, saying, "Our Father, forgive us our trespasses"?
182. "Have we not all one Father? Hath not one God created us"? Mal. ii. 10.
183. If God be the Father of all men, will He do less for His children than earthly parents would do for theirs?
184. Is it true that God punishes us "for our profit, that we might be partakers of His holiness"? Heb. xii. 11.
185. Would endless punishment be for our profit?
186. Would endless punishment "yield the peaceable fruits of righteousness unto them who are exercised thereby"?
187. Is there an afterward to eternity? Heb. xii. 14.
188. Can any doctrine be too good to be true?
189. Will God contend for ever and be always wroth? Isa. lvii. 16.

190. Will the Lord cast off for ever? Lam. iii. 31–33.
191. Can he be a Christian who worships the Lord through fear of the devil?
192. Can he be a Christian who affirms that if he believed in the salvation of all men, he would not worship God?
193. Can he be a Christian, who inquires, "If all men are to be saved, what use is there in being virtuous"?
194. Some persons say that if they did not believe in endless punishment, they would take their fill of sin. How much sin would it take to fill a Christian?
195. If "the goodness of God leadeth to repentance," why should His never-ending wrath be preached to sinners?
196. If the goodness of God leadeth to repentance, why should it be supposed that repentance leadeth to the goodness of God?
197. If the goodness of God leadeth to repentance, are not the impenitent the objects of His goodness?
198. Is not the goodness of God co-extensive and co-eternal with His wisdom and power?
199. As the wisdom of God can never change to folly, nor His power to weakness, will His goodness ever change to hatred?
200. Can Deity be universally and eternally good, if endless misery be true for a single soul?
201. If all men deserve endless punishment, would it not be right for God to inflict it?
202. "Shall not the Judge of all the earth do right?"
203. If it would be right for God to punish all men eternally, would it not be wrong for Him not to do it?
204. As the infliction of endless misery would be returning evil for evil, would it be right for Deity to inflict it?
205. If the return of evil for evil be right in Deity, would it not be equally right in man?
206. As "fear hath torment," and true religion is happiness, can fear produce true religion?
207. As "perfect love casteth out fear," will not fear cast out perfect love?
208. Can fear imbue the soul with perfect love?
209. Must not they who "believe and tremble," be possessed of the faith of devils?
210. Does the belief of endless misery cause the believer to "rejoice with joy unspeakable and full of glory"? 1 Pet. i. 8.
211. Can a belief of anything short of universal salvation, fill the soul "with joy and peace"?
212. Will not the devil and all his works be destroyed? Heb. ii. 14; 1 John iii. 8.
213. Will not death, the last enemy, be swallowed up in victory and destroyed? Isa. xxv. 6–8; 1 Cor. xv. 26–54.

A. C. T.

No. 14.

QUESTION OF INHERITANCE.

INTO the streets of New York, one cold night in December, a beautiful and innocent girl went forth in search of her father. He was a poor inebriate, had been several days from home, and his wife was dying. His daughter knew that he sometimes frequented the lowest class of dram-shops, but, as her mother had called for him, she braved all danger, and resolved, if possible, to find and bring him home.

In her anxious search, she entered where degraded and even desperate men were carousing; but her presence hushed their oaths, and caused them to answer honestly, saying, "He is not here," and allowed her to pass out, without a word of insult.

On and on she went, until, unconsciously, she was at the most dangerous place, for virtue to enter, in that vile portion of the city. Just at that moment, a stranger was at her side, who whispered low, but earnestly, saying to her, "Not there! you must not go there!"

She was startled, and turned to look at him, when he covered his face with his hands, and said, "Do not look at me, Miss; I am not fit to be seen by you. But I have a sister, somewhere, and thoughts of her make me wish to save you. You will be lost if you remain here a moment longer."

Instinctively she trusted him. His earnest, nervous, almost agonizing words made her feel that he spake truly, and she fled like a startled fawn. The man followed her till she was in a place of safety, and then pausing and leaning against a pillar, in a darkened doorway, he burst into tears. He knew that he had saved the girl. He was conscious of having acted nobly; and lifting up his hands, he said, "Thank God! there is one spark of goodness in me yet."

This man was one of the most hardened in that resort of criminals, yet he had in his heart one spark of righteousness, ready to kindle and blaze beneath the appointed influence. It came in a thought of his sister, which the beauty and innocence of that heroic girl awakened, and he hurried to the *Mission*, told his story to the Good Samaritan in that refuge of the penitent, and by the assistance of Christian friendship and God's grace he turned from his evil ways.

Reader, you understand, and are pleased with this touching story; and now be thoughtful for a moment, while you peruse the argument that it will help to illustrate and enforce.

The story suggests, as a fact, that there is no one in this world so utterly destitute of goodness as to have no interest in the kingdom of Heaven, or righteousness, in this life. It

teaches us that into every soul comes some right-thinking, some pure-desiring, some Christ-like motive, small as it may be; and we know that right thoughts, desires and motives are inseparable from righteousness.

The man who saved that girl had been a degraded and desperate sinner. He was a thief, a robber, and, possibly, worse still; yet there was one pure sentiment and feeling in his soul, which, called forth and brought into action, swayed his whole nature, and made him, for a moment, a moral hero.

Suppose, now, that just as his work of mercy was completed, just as his lips had uttered the words, "*Thank God! there is one spark of goodness in me yet*," he had been stricken down by some of the demons from whose hands he had saved that girl, and sent forward into the spirit life, a victim to the wrath of those who had lost so fair a prize. What do you think that God would have said to him? What kind of a reception would he have met from Jesus, who sits at the right hand of God? What would *you* have said, had you stood by the great white throne, in such a moment, commanded to speak in the place of God and Christ?

Would you not have said, "Poor sin-abused soul! By your deeds of evil in the earthly life, by your impure desires and wicked acts, by the unrighteous surroundings against which you did not contend, and from which you did not separate yourself, you are unfitted for those joys and glories of the spirit life which others have sought by prayer and faithfulness, and are prepared to appreciate. You have kept the spirit in darkness; you have dwarfed its powers, hindered its progress, and perverted its inclinations, and now you must listen to the sentence which involves a just and terrible retribution, 'The unrighteous cannot inherit the kingdom of God!'"

As a believer in the Holy Scriptures, in the words of the Son of God, you say that such must have been your decision; and you are doubtless right. No such man, in such a condition, is fitted to inherit the kingdom of God, as it is established in this world, or as it exists in the world to come.

But, do such facts and decision exclude such souls from any participation in God's kingdom? Must a soul, listening to such a sentence, be eternally shut out from heaven?

Before we answer this question, let us mark well a very important fact which will help us to answer understandingly and truly.

Suppose that here is a young man who inherits the estate of his father; how much of that estate can he enter upon? Is only half, or three-fourths of it his, or is the whole of it his? It is very easy to decide this question. There is no room for doubt in regard to it. If we inherit anything, we have it in its entirety; we have the whole of it. We may inherit the half of a thing, or any fractional part of a thing; and in such case, so much, no less or more, is ours.

And what is true of a farm, or material fortune of any kind, is true of a virtue, a combination of virtues, or a kingdom of Christian excellencies. If we inherit anything, we have all there is of it. Yet when a father says to his son, "You cannot inherit my estate," he does not say that he shall have no part or interest in it. Let us apply this truth to the matter under consideration.

"The unrighteous shall not inherit the kingdom of God." The man who saved the girl was unrighteous, and therefore could not inherit that kingdom. But was he shut out from all share in it? Had he gone up to be judged, in the very act of saving that girl, would God have shut him out from every gleam of heavenly light, and every pulsation of heavenly joy? What would be *your* decision, could you speak for God, and fix the eternal destiny of such a soul? What do you think the loving and merciful Jesus would say to such an immortal, just arrived before his judgment-seat?

Would he not, *must he not, even in strictest justice,* have said, "Sinner, thou hast lived a fearful life; thou hast been far gone in unrighteousness; the heavenly influences within thee have been almost extinguished, but that last act of thine was prompted by a pure desire. An angel was sent to test thee, and see if there was anything noble in thee, and he found some embers of righteousness that his breath kindled to a feeble flame. LET THEM LIVE. Let the breezes of a higher and purer land fan them, till the flame increases, and burns in divine splendor. What good thou hast, SHALL LIVE; but because it is so small a power, so feeble a light, it cannot stand in the blaze of heavenly glory. Thou canst not inherit the fulness, the entirety of the kingdom of righteousness; but thou shalt inherit just as much as thou hast of purity and goodness within thee.

"Begin, now, at the base of the mountain of thy spiritual possibilities, and climb where thy feet should have trodden in the mortal sphere; and as, from epoch to epoch, thou shalt inherit all of heaven thou art prepared to appreciate and enjoy, know, and forget not, that thou wouldst have stood higher, and inherited more, if thou hadst been faithful in the earth."

Reader, do you not think that Jesus, who said to one of old, "Go, and sin no more;" and who prayed for his murderers, saying, "Father, forgive them, for they know not what they do," would address such a soul in a spirit of divine justice, *seasoned with mercy?* And do you not think that God would say, "Amen?"

Do you not believe that in such a case, he would make that last exclamation of the sinner a central power in the life of the soul, a point of harmony, amid all its clashing discords and antagonisms, until all desires, motives, and acts, should accord with the music of angelic life?

Please bear in mind that in these suppositions we have put the case of such a sinner in the worst form possible; just as it

would be if, leaving earth at the moment of his one noble and really Christ-like act, he had carried all his lusts and passions with him, and standing before God, had nothing but that one holy impulse and act to commend him to the divine favor.

But shall we enter the immortal life with the earthly lusts and appetites, desires and passions? Will the glutton here, be tempted to gluttony there? Will those drunkards here, be consumed by a thirst for intoxicating drinks there? Will impure desires cling to them through the transfer of life, and cause them to sin there, as here?

St. Paul assures us that sinful desires originate in the earthly nature, and common sense confirms that doctrine. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, the one to the other."

The lusts of the flesh are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. v. 17–23.

The Apostle says, that those who obey the lusts of the flesh, and do the things first named, shall not inherit the kingdom of God. Such sinners are unrighteous, and cannot, from the very nature of their condition, enter into the fulness of heavenly peace, joy, and glory. Those who do *any one* of these things, are unrighteous; and just in proportion to the amount of their unrighteousness, they will fail to inherit the kingdom of God, here in this world, and there in the spirit life; for the kingdom of heaven consists in "righteousness, peace, and joy, in the Holy Ghost." Rom. xiv. 17.

Now it is very certain that it would be a most difficult thing to find a man or woman in the earth who is absolutely and entirely righteous. "All have sinned and gone out of the way," and if we say that no unrighteous person will ever be admitted to any of the joys of heaven, where will the best of us land?

Reader, the share of heaven inherited by you and me, here or hereafter, will depend upon our efforts, Christ helping us, to be righteous. Here rests one high and powerful motive to Christian life.

But thanks be to God, who has promised us a release from the sinful enticings of the world, the flesh, and the devil, and an existence in a spiritual body, where our capacities, such as they are, when we begin that life, will find better opportunities of development, and our souls spring to higher attainments of the kingdom of God, through growth in righteousness, than are possessed by the best of men and women in the earthly life. Seek ye therefore great store of righteousness, that ye may enter into great fulness of the joy of God's kingdom.

L. J. F.

No. 15.

AM I A CHRISTIAN?

"IF I am not, can I be?" The first of these questions you can best answer for yourself; the other I will endeavor to answer for you: *You can.* To make ourselves clear upon this subject, let us consider, candidly and prayerfully, what it is to be a Christian.

A very natural answer would be, "To follow Christ." And these are the Saviour's words, "*Follow Me.*"

When the question was asked of the disciples in after time, their reply invariably was, "*Believe in the Lord Jesus Christ, and thou shalt be saved,*" or be a Christian.

But here arises a difficulty. If we are disposed to accept this direction of the Apostles, then we are met at the very threshold of many of the churches in our midst, with a definition of the belief, what it shall be.

And differing so much as they do, we are in doubt what to do. Hearts sincere in feeling; aching hearts, apprehensive to the last degree of a failure to be Christian, on every hand are bewildered over the question. That which concerns us so much, upon which our peace on earth and hope of eternal life depends, and which we feel should be plain, remains unanswered. Still,

> "'Tis the point I long to know,—
> Oft it causes anxious thought,—
> Do I love the Lord, or no?
> Am I his, or am I not?"

And the doubt will remain, the perplexity be as troubling, till this question is solved with that freedom of mind which God intends his children to possess in their investigations of truth, and to every soul it is made by himself a personal matter.

Let us understand that there are two senses in which an individual may be said to be Christian — only one, however, that shall fully abide the apostolic test.

"Am I a Christian?" I may be "outwardly," that is, by name; and I may be "inwardly," that is, by the spirit. The first I may have chosen, and it is entirely proper; of it I should not be ashamed; but the second I must possess, for that is essential.

By name I may signify that I believe in the Scriptures, and all they declare about Christ. I may accept this and properly be called Christian. I may believe that Jesus was divine, and sent of his Father to save sinners.

But let us reflect: this requires only the assent of the mind — *that* is, simply belief *about* him. It is only opinion about Christianity, and not yet belief *in* it. It is the first step toward being a Christian, but not yet far enough taken; the heart has not sent in its allegiance.

A man standing outside all religious bodies, saying, "I accept all you claim of the Christian religion," yet refusing to place himself under its direction, disclaiming all fellowship with Christian effort, not lifting a finger to further the Gospel's interests, could hardly claim to possess the spirit of the Master, or fully substantiate before the Scriptures, which he acknowledges as truth, "belief in him."

Let us understand that believing *about* a truth and believing *in* it, are quite different states of mind, leading to different results in the individual life. Believing about a truth declared, may leave one as indifferent to its success as possibly can be. While to believe in it, would be not only to rejoice in its prosperity, but to put the whole soul into the work.

Therefore to believe about Christ, all that is written of him in the Bible, and only that, shall leave the heart as destitute of faith and trust, as is the sandy desert of fruit and vegetation. Morality might be in this world with this class of Christians; and science and philosophy might flourish, which we do not condemn, being essential to human progress and the acknowledged handmaids of religion; but Christian faith, the world's hope at last, would perish.

Most beautifully is this set forth by McDonald in his Robert Falconer, when he says, "I count faith *in* Christ *better* than any belief *about* him, even the greatest — or *about* anything else."

Let us look up the word and see how well it will bear this definition. It may assist us in determining this question.

Three times only is it found in the Bible. In the Acts of the Apostles it is first used in this form — "the disciples were first called Christians at Antioch." This was some time after the crucifixion of our Lord. It was after the conversion of Paul, and while the Apostles were laboring to spread the gospel by preaching, and organizing churches.

The name arose most naturally from the disciples being followers of Christ, the same as we term the followers of Mohammed Mohammedans, and the followers of Plato, Platonists. We cannot use the word without connecting Jesus, in the thought, with it.

It was used the second time of which we have any record, by King Agrippa, in his reply to Paul's argument before him of the necessity of a saving belief in Christ, in these words: "almost thou persuadest me to be a Christian," — indicating that this ruler was on the point of accepting the religion of the Saviour. It reached his mind — he admitted its reasonableness, but his heart refused allegiance. If that had been given, the "almost" would have given place to the "entirely," and

the man would have become a Christian. He went as far as thousands go in our day, but stopped where thousands now stop, and come short of the divine glory.

The third and last time found in the Scriptures, it was employed by Peter in exhorting his brethren to greater faithfulness in the cause, and not to be ashamed of the name nor the religion which it represented.

Taking these three instances in which the word occurs in the New Testament, no other sense can be indicated of it, than that it denotes discipleship, fealty to the Christian cause.

Christians at that day were those who gave in their adherence to Christ, and who supported by word, work, and material means the cause of heaven, which he, the divine Saviour, came to represent. And it means all that now. A Christian cannot be an indifferent soul. He must accept the name, and honor it with his daily life.

Christians, therefore, are followers of Christ, in the sense that they accept him as their teacher in heavenly truth, and their director in spiritual life. They are his disciples, because they follow the Saviour to learn of these things.

This may assist us in determining the question we are considering, "What it is to be a Christian." Placing yourself under the direction of that divine teacher who was sent of God, and submitting to him in all things that tend to your moral character and spiritual peace of mind.

To me, this answers in a plain way, yet most fully, our inquiry. That man is a Christian who thus places himself, and he will advance in the true life of the soul, and be built up in Christian character, as he thus consecrates the powers of his being.

Belief in Christ must lie at the foundation of all our religious work; and so true to the principles which he has laid down in his word, and made most vital in his life, must be our religious *profession*, that we shall live by them, in the very breath we breathe in our mortal existence.

Reader, in view of the question at the head of this article, may I ask what you are expecting in your desire to be a Christian?

Is it a new birth, such a change in your mental and moral constitution as shall enable you to have faith so clear, radiant, penetrating, that you may delve at once into the mysteries of the eternal spirit? And then to that faith have added a character, such as would be impossible of angelic improvement? If this, and that may be your trouble, then you are wrong in your expectation, and it is such thinking that hinders you from being a Christian and taking your proper position in a Christian church, and having the help of its ordinances.

If Christianity contemplates such a condition of human souls, it can be only as the ultimate of its work. The disciples, even, who followed the Master as his "beloved," they felt the need of constant prayer, "Lord increase our faith."

And the Apostle Paul, in his epistle to the church, was constant in his appeals for the members to "go on unto a higher form of life;" "to grow in grace and in the knowledge of Jesus Christ the Lord."

To be a Christian is to believe in Christ; take his word of direction, and his counsel in your whole life-work. It is placing yourself under the Saviour's teaching, and being entirely willing to abide his commandments.

So you may not know the alphabet of Christian doctrine; you come to Jesus to learn it, *to commence there.* You may be in doubt of many things, as was Thomas, even so far as to be on the brink of infidelity in regard to religion; you come to the Saviour to have it removed.

You may be weak in moral ability, and be guilty of great sins: you throw yourself upon the mercy of heaven, which you shall learn is great and ever active in man's behalf, and find ultimate recovery from them all.

And this shall be your encouragement. If you thus come, and consecrate yourself to the service, applying your powers through the helps furnished by Christianity, — the *word* of truth, prayer, and the services of the sanctuary, not having the feeling that you must be perfect, but realizing all the time your need of being better, then heaven will as surely smile upon your effort and bless you, as the sun shines upon the earth and blesses by its genial warmth the vegetation upon its surface.

Then let me appeal: For what are you waiting, to be a Christian, and an active church member? Is it to be good? Never will you be good by waiting for it; goodness comes not by waiting. Are you waiting till the law of God in you shall be fulfilled? Do you think that by waiting you will be enabled to fulfil it? And are you waiting for a new heart to be thrust into you by the grace of the Almighty? With that notion you will never be a Christian. It is for you to accept your Creator's love, which you acknowledge is over all, and live by it.

Are you still in doubt, and feel unprepared for so important a step as the Christian religion requires of you, in view of its responsibilities? Here are your helps: and the glorious promises of heaven, which Christ in his gospel has revealed, are yours, for your inspiration and life.

"Come," implores the heavenly voice; "come, just as you are; you need no other fitness, no other preparation. You desire to be a Christian, and may be one."

And such a faith as the Gospel grants! a good Father over you; a divine Saviour by your side; and the assurance of eternal blessedness! What is there to hinder? *It is all hope.*

Reader, may God inspire you by his holy spirit to the work, and to such devotion in it that you shall not fail to become a Christian. E. H.

No. 16.

WHAT MUST I DO TO BE SAVED?

DO you ever ask yourself this question? Do you ask it of those who can give you a proper answer? Do you ask it of the Bible? Do you ask it of your God?

It is an important question. No one can neglect it with safety. He who refuses to seek a right answer to it, does it at his peril. It is to be asked, not once, or twice, or any given number of times, in one's life, and then dismissed, as if the things to be done may be attended to, and the work be thus accomplished, once and forever. But it is a question to be asked each day and hour, so long as life lasts.

All desire to be saved. No thoughtful person who has heard of the salvation that the gospel offers, but wishes to obtain and enjoy the benefit of it.

For the purposes of this appeal, we will not trouble ourselves for the exact exegesis of the passage in which it is found — Acts xvi. 30. Possibly, as some have argued, the jailor only sought to learn what he must do to escape the penalty of the law for having failed to keep his prisoners safely, as he was commanded to do.

There is, however, a higher meaning to the question, as it is asked by ourselves. We wish to be saved, in the Gospel sense of the word. That is the purpose for which a Saviour was given. Jesus came to save us. For that were his teachings. For it were all the events of his wonderful life; and for it was his appalling death on the cross. All the influences of the Gospel are given, that through them we may be saved.

The idea of being saved, implies that there is something to be *saved from*. There are evil conditions from which to be delivered, and dangers to be averted. Do people anxiously inquire what those evil conditions are, and what the danger is? Do they desire to be informed how they may escape them? Clear ideas concerning these things are requisite in order to be saved.

1. First of all, we need to be saved from sin. All men are sinners. In nothing is the Bible more clear and emphatic than in its declaration of universal human depravity. He has read the Scriptures to little profit, who has not learned this truth. "For all have sinned and come short of the glory of God." Rom. iii. 23. "For that all have sinned." Rom. v. 12. "There is none that doeth good, no, not one." Ps. xiv. 3. While these and similar passages may have been adduced, in many instances, to prove doctrines to which they give no

support, they yet assert as truth, that all men are guilty in the sight of God.

And this is a truth of which every man is conscious. No one can look into his own heart, and not find there the saddest evidences of his own shortcomings. Every one knows that he is a sinner. All are compelled to acknowledge that they are ungrateful, undutiful, and disobedient children of the infinite and ever-loving Father.

To provide a remedy for this universal moral disease lurking in human souls, was a Saviour given. The angel that foretold his birth, declared that he should "save his people from their sins." Matt. i. 21. John the Baptist, "when he saw him coming unto him," exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." John i. 29. St. Peter testifies, "Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." And St. Paul tells us that Jesus "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 14. No truth is more emphatically declared in the Scriptures, than that Christ came to save men from sin.

The means through which this salvation is attained, is, belief in Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31.

This belief, to be efficacious, must be heartfelt. It is the full and entire acceptance of him as our personal Saviour. It is the consecration of ourselves, all we are, and all we hope to be, to his service. It is to become like him, who "was in all points tempted like as we are, yet without sin," Heb. iv. 15, and who, having "suffered, being tempted, is able to succor them that are tempted." Heb. ii. 18.

Are you thus saved? If not, seek the salvation which Christ gives, without delay. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. vi. 2.

2. We need to be saved from error. Much confusion prevails in people's minds on religious subjects. Not only are there "lords many, and gods many," but also many conflicting opinions among those who believe in the same God, trust in the same Saviour, and accept the same Gospel. They are bewildered by the many cries of "Lo, here! and lo, there!"

How shall we determine what the true doctrine is? Not by consulting the creeds of the churches. They are but the work of fallible men. The Athanasian and Nicene Creeds, the Thirty-nine Articles of the Episcopal Church, the Five Points of Calvin, and the Creed of Arminius, are equally and entirely without authority, and all more or less erroneous. The Apostles' Creed, so called, was not written till many years after the martyrdom of the apostles. We are to look to no

church, to no ecclesiastical council, and to no leader in the church, be he Luther, Calvin, Wesley, Swedenborg, Channing, or Ballou, for the light we need. They may help us to understand the deep things of the spirit. But none of them saw all the truth. Not all of them together comprehended "all mysteries, and all knowledge."

But there is an infallible Teacher. There is an always safe Guide. That Teacher is Christ; that Guide was sent from heaven. We have his life, written by his immediate followers. He is brought before us in the four Gospels. His words are preserved for our reading. No one who faithfully studies them, can greatly err. We shall learn that God is a Father, more willing to give good things to his children, than the best of earthly parents to theirs; that Jesus came from the Father to tell us of his love, and to win us to him; that by being converted, and becoming as little children, we shall find our heaven within us, and thus have eternal or spiritual life; and that Jesus will finally draw all men unto himself, and save a world. These simple truths are so clearly set forth in the words of Christ, that he who carefully and prayerfully reads them, cannot greatly err. And if he has any doubts concerning them, he can easily test them, by trying to live them. "If any man will do his will, he shall know of the doctrine whether it be of God." John vii. 17.

3. We need to be saved from religious indifference. And this will inevitably follow our salvation from sin and error. When one has made Christ his personal Saviour, and has wrought his way out from all superstitious beliefs, seeing God as he is, and feeling his love, he cannot be longer indifferent, passionless and cold. His heart will be warm. His affections will be enlisted. His feelings will be stirred in behalf of the things that have so greatly blessed him. In him will be realized the truth of the prophet's words: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as the eagles; they shall run and not be weary; and they shall walk and not faint." Is. xl. 31. He will not search for excuses for neglecting religious things. He will not seek for apologies for inattention. He will earnestly endeavor to live a life of Christian consecration and Christian activity. His heart will swell with the liveliest emotions of joy. His lips will delight to speak a Father's praise. His acts will be those of obedience to a Father's will. The whole spirit of his life will be the spirit of Christian love. His hands will be ready for every good work. They will be stretched out in generous aid to the needy. They will be open and free for the furtherance of the truth. They will work with alacrity, and give with liberality, for the support of the church. And this man, thus saved from sin, error and religious indifference, will never excuse himself from church attendance, but will always delight to meet with those who make our Zions vocal with praise and prayer.

The reader will perceive that it is no outward evil from which he is to be saved. He need never fear anything outside of himself. An outward hell is but the horrid dream of a mind enslaved to superstition. It should not awaken one anxious thought in a person of common intelligence. The things to be feared are those within him — the perversity of his own heart, the evil devices of his mind, the wrong motives by which he is influenced, the blinding errors of his judgment, and his own indifference and deadness to spiritual things. These are the things that work his injury, and that bring upon him the swift retributions of a just God. Here is the source of his dissatisfaction with himself, of his restless longing for the excitement that comes of unhallowed pleasures, and of the degradation and misery which the sinner constantly feels. They are the things from which he should pray, and endeavor to be saved. To escape them, is to obtain the salvation which our Lord came to bring us.

The pure and holy state of mind which results from this Christian salvation, constitutes the heaven we should earnestly seek. Heaven is not so much a place, as it is the state of the individual soul. To be free from sin, and to be ever alive to Christian duty, is to be in heaven, and to have a heaven within and all around us. It is to experience the truth of the Saviour's declaration, that "the kingdom of God is within," Luke xvii. 21; and it is the joy of those who have "passed from death unto life." Obtain this, and you are already saved!

When our Saviour declared: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life," John v. 24, he uttered a truth for all time to come. It holds good to-day. He who believes in Christ, loves him, follows him, and is pervaded by his spirit, — already has everlasting life, the true life, the spiritual life, in his soul. The weight of no condemnation presses upon him. He *is* passed from spiritual death unto spiritual life. The work for which Christ came is already wrought within him. Sin is conquered, and the heavenly life begun. For him the question, "What must I do to be saved?" has been asked, and answered. Henceforth his course is onward and upward. Doubts are past, and the way of the Christian life lies plainly revealed before him. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

G. B——Y.

No. 17.

A PLEA FOR LIGHT.

LET the light into your houses. It is bright, warm, and free. Why not have plenty of it? Throw open the shutters, and let the cheerful sunlight fill the room with its glory. Say with the little girl who sprang forward to kiss the sunbeam on the carpet where she was playing, "There! I 've kissed the morning."

We need to let the morning kiss our dwellings. Homes would be happier if they had more of heaven's sweet light. And the light is so universal, and so free! It is one of the few things that the government does not tax.

The sun shines for all, and I wish that every house-builder, and every house-keeper would adopt the saying of Gœthe, and exclaim, "Light! more light still!"

We know that houses are most healthy that have the light; that epidemics run to the shady side of the street; that homes are cheerful, children happy, flowers fragrant, gardens fruitful, when the precious sunlight warms and cheers them. I don't wonder that in the beginning God said "Let there be light," for with the light came beauty, comfort, and health.

And so when we make a plea for light, we really make a plea for God; for when an inspired Apostle would best represent him, the testimony is, "God is light and in him is no darkness at all." We say therefore to all, Set your houses to the light. Glorify your homes. Live where the sunbeams fall.

But having the light, means *more* than this. You may have light everywhere. Not only your home wants light, but your heart wants it also. There is sunshine for the soul, to brighten and cheer it. You are not required to live in this world in darkness and gloom. Life is not to be a "house of bondage" with bars and bolts, where we are to mourn and weep. I know that human life and the present world are often represented as a scene of hardship and woe. But this is all a mistake. We are not only to have the sweet sunlight in the houses where we eat and sleep, but we are building houses of character and happiness, and hope, and these are to be made bright and warm by the light that streams from God into our being.

And so I say there is light not only for our homes, but for our hearts. It is our duty here also to open the windows and doors of our nature and let in the light. In the name of religion, as well as in the name of health, we make a plea for sunshine, for the bright side. Now the world wants light. It

has had darkness, shadow, gloom, fear, long enough, and God knows it has been wretched enough because of it. Even religion, which certainly, if anything should bring brightness and peace, has been turned into a frowning cloud to make men fear and tremble.

Don't be afraid, I beseech you, to let in the light of faith and hope. Open all the windows of your nature. As they say in the East, "*Orient yourself.*" Look toward the Orient, — the East, — where the light comes from. Let your heart, like the flowers, follow the light.

The Gospel is the light. Jesus said, "I am come a light into the world." He did not come a cloud, a shadow, a frown. It was not the darkness of divine wrath that came. No; he came a light. "The light of the knowledge of the glory of God in the face of Jesus Christ." "I am the light of the world." That single word *light* tells us all about the religion of Jesus. Before Christ came, darkness covered the earth, and gross darkness the people. The people sat in the region and shadow of death. But with the Gospel a light sprung up. It does for our hearts just what the sun does for our homes. It drives away all darkness, fear, and gloom.

And here is the test by which we can tell the true from the false religion. Any religion that cannot justly be termed light can never be called the *Christian* religion. A religion that carries with it darkness and despair, cannot be the true religion, for the true religion is called Light. Trace the influence of religious systems, and you can soon decide upon their merits. History is full of the darkening effects of false systems of theology. They have filled nature, and humanity, and death, and eternity with terrors. They have banished all the freshness and beauty from life.

Such systems, it is certain, cannot represent Christianity, for that came a light into the world, and such, we know, are never the results of light. The word light can represent only a cheerful, happy, hopeful religion, and we are not surprised to see that the Gospel throws a radiance upon God, upon man, upon duty, upon sorrow, upon the grave, and upon immortality. While all these have been shrouded in darkness by other systems, as viewed by Christianity they are relieved by the light of the divine purpose and goodness, and lifted into the glory of heaven. They are not involved in triple darkness as with Albert Barnes, or mixed with "a cruel bitter" as with Saurin, or in the shadow of "an eclipse" as with Dr. Hodge, but set in the light of God's Fatherhood, and blend in the great plan of redemption.

Jesus brought light where before was the darkness of superstition and fear. Hearts were heavy-laden, souls were subject to bondage, and by reason of error that had crept in from paganism and human philosophy, men were oppressed and scattered abroad, as sheep without a shepherd. But the Gospel produced no such results. Old Simeon recognized it

at once as the light that should lighten the Gentiles, and be the glory of God's people Israel.

Moreover, the Gospel is appropriately termed the Light because it is adapted to the nature of the soul, as plainly as the light of the sun is fitted for the human eye. Light and sight, soul and truth, are related. The eye of the mind is adjusted to the rays of the Gospel. And this teaches us that religion is not something foreign to our nature, and introduced by arbitrary rules, finding us ruined and disorganized by "original sin," but something for which our nature calls, just as the eye demands the light of heaven. It is not to *change* our nature, but to warm and enlighten it, coming from God to his needy and waiting children, and to be gladly accepted, as we would hail the brightness of the morning. God sends the one, as he sends the other, giving us natures that call for both, and bidding us open the eye of the soul to truth and grace, as he bids us open the eyes of our bodies to the light of the sun.

But every man has a duty with reference to the light of the Gospel, as he has with reference to the light of the day. God *gives* it, we must *receive* it. We must keep the windows of our hearts open. We must keep the eye of the mind clear and free. We must not let sin and error put their fingers to our eyes and close them to the blessed light of God's truth. Christ warned the disciples that the light that was in them might become darkness. He said, "*Work* while ye have the light, lest darkness come upon you." All this implies *duties* with reference to this light. The mind, like the body, may voluntarily close the eyes and exclude the light. Whatever light, therefore, we have, it is our duty to improve it and let our light shine before men. That man may be said really to believe in the light who makes himself active in it, and who is bright and cheerful and happy because of it.

What matters it whether there be any light, to one who shuts himself up, bolting and barring every avenue to his nature, and so cuts himself off from everything warm and genial? Practically, he is as much in the dark as if there were no sun in the heavens. "The light shineth into the darkness, but the darkness comprehendeth it not."

It is our duty to *welcome* the light when it comes. If the sun shines we may, at least, be expected to keep our eyes open. If we have a religion that has the light in it, it was given us for a purpose. When the light of the morning comes we are expected to *awake* and go to *work*. Light means not only happiness and pleasure, but duty and labor. He poorly improves the sunshine who spends all his time in an ecstacy of delight over it, rubbing his hands, and telling what a "glorious" and "blessed" thing it is. He would do better to break up the soil, and scatter seeds of love and grace, in order that the light may be blessed in bringing in the harvest.

It is a great privilege to be permitted to work in the light.

Many believe in darkness, and do all the work of life in gloom and shadow. Their faith gives them no inspiration. They do not see light *in* anything or beyond anything. Such people might have some excuse for indifference and idleness. But those who have a faith that is full of light, that does so much to irradiate life, death, and eternity, should never sit down in aimless admiration of their religion, but arouse themselves to duty, and work earnestly that the light of the same Gospel may bless and cheer others. We are to be Gospel reflectors, Christian radiators. Otherwise we ought to be *ashamed* to enjoy the light of religion.

In short, this light ought to make the believer just like itself. We read of "the *children* of light." Children, in the Scripture sense, are imitators. If they are wicked, they are called children of darkness — children of the evil one, of the devil — children of disobedience. If they are good and true, they are children of the light. Thus we are to look and act, and be like the light in which we believe.

A flower is a child of the light. If grown in darkness, it will be colorless. The butterfly is a child of the light. The light gives it all its varied hues. Nature owes all its beauty to the light. An infant deprived of light would grow up to be an idiot.

We need that the light of divine truth should make us *its* children — should so penetrate and fill us, that we become like the light in which we believe. And a religion of light will not make us slaves and "eye servants," moving us by fear of punishment or the hope of reward — but it will sweeten, and warm, and enlighten, and elevate, till, like the flower, we turn our faces toward our benefactor, and follow it all the day long. We are to be children of the light. "Love makes the service liberty." And this religion of light will not only make us like itself, but it will draw us all together. Having the same light, we will love the same things. Religion not only cheers, but it unites; not only inspires, but organizes. If the light falls *rightly* upon souls, they will find each other, and know each other, and work together in its radiance.

Prof. Henry says that two rays of light may be so thrown upon each other as to produce darkness. We should never combine the light of our hearts in this way, but so mingle it in the church, and in the Sunday-school, and in practical religion, as to produce one warm and invigorating beam of love and truth, that shall bless the world.

"Walk in the light! and thine shall be
A path, though thorny, bright;
For God himself shall dwell with thee,
And God himself is light."

C. W. B.

No. 18.

THE WISDOM OF GOD.

IN the use of the word "wisdom," which is more popular than precise, we mean chiefly knowledge — knowledge of all things and all events; knowledge which embraces all possibilities, and excludes all contingencies. This is a necessary element in the character of Deity — a part of his essence. We cannot take away the attribute of omniscience, and leave the idea of God and creator perfect. All things are of God; creation is but the out-birth of his thought and action; all events flow from the causes which his will has set in motion, and, therefore, of necessity, he knows all things as the original cause of all things.

The Bible sets forth the doctrine of God's omniscience in clearest terms. The past, the present, and the future, are all one to him, as the darkness and the light are one. The future cannot hide him any more than the darkness. Eternity cannot teach him anything new.

There can be no additions to his knowledge, by the occurrence of events which he did not foresee or anticipate; events or results which were not embraced in his original plan. Nothing can come to pass by the action of causes outside of himself, causes independent of his will, and self-creative.

Both the character of God as sole creator, as the Alpha and Omega of the universe, and the Scriptures as the authorized exponent of his attributes, establish beyond controversy the fact that all things are known unto him from the beginning to the end. He knows what is to be, and he shows the knowledge in the spirit of prophecy, by foretelling the events before they come to pass. He knows the thoughts and purposes of the hearts of all the children of men, the evil and the good; marks all their ways, counts their steps, and numbers the very hairs of their heads. Every thing, thought, word, desire, action, event, lies open, naked before his all-seeing eye; from the establishment of a solar system, or the destruction of a nation, down to the idle word, or the heart-pulse of the obscurest mortal on earth; yea, down to the least interests of the invisible animalculæ. "His understanding is infinite; he is perfect in knowledge."

The logical deductions from these premises are obvious to every one who has given any thought to the subject. The divine knowledge embraces the future and final condition of every soul of man, and did embrace it from the beginning as a part and portion of the original plan of God, inherent in the very purpose and end had in view in the creation of man.

Let us consider this well. Far back in the solitudes of eternity, neither man nor the earth had an existence. It was entirely optional with God whether he would or not shape this earth, and set it running through its orbit; whether he would or not create such a being as man, and put him here to live out his threescore years and ten. There was no power nor influence outside of his own choice to compel him to create. He was perfectly free to do or leave undone.

But he chose to do; he determined to create just such a world as we live in, and just such a race of creatures as mankind. Of course he did not do this without a motive, without some specific object in view, and some clearly defined plan or method by which this object was to be obtained. He could not foreordain the end, without a foreordination of the means necessary to do it. We cannot suppose he began the work of creation, as the man of the parables began to build his house, without counting the cost, or considering whether he were able to finish or not.

Let us now take the case of a single soul, and follow it through its various experiences to the close of its earthly course, and its entrance upon the scenes of its future and final destiny. By the will of God this soul exists. Why did he bring it into being? Was it from caprice or sudden impulse, without a motive or a plan, without knowing what he should do with it, or what was to become of it? Or did he enter upon the solemn work of giving existence to this immortal creature for a good and satisfactory reason, knowing perfectly what he was doing, seeing into all the future of its life in time and eternity, having a distinct and settled purpose in regard to its destination, and having all the agencies appointed and arranged by which this purpose was to be accomplished?

Certainly this last. The very idea of infinite knowledge, of unerring and all-comprehensive wisdom, compels to this conclusion. Of course, then, it follows, that in creating this soul with a specific end in view, with a predetermined object to be realized, he would endow it with reference to this end and object. Whatever moral powers and faculties, whatever physical passions and propensities, whatever strength or weakness, knowledge or ignorance, entered into the organization of this being, it would be with a perfect foresight of their operative relations to the plan with which, or the specific destiny for which he was created. All his attributes of spirit and body, all his intellectual and moral qualities, would be harmonized with this plan. Nothing would be allowed to enter into his composition, which would work to the defeat of this plan. This is implied in the very notion or conception of plan. He would not create this immortal being for a foreordained destiny, and then endow him with moral and mental qualities, which he distinctly saw would, and of course therefore intended should, forever prevent it from realizing that destiny.

Let us have this in a more definite form. "By the decree

of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men thus predestinated and foreordained, are particularly and unchangeably determined, and their number is so certain and definite, that it cannot be either increased or diminished."

Now suppose the soul, whose case is under review, was one of the number "foreordained to everlasting death;" suppose God had, at the time of its creation, purposed and predetermined that it should, in common phrase, be damned; is it likely he would bestow upon it such spiritual faculties and tendencies, and surround it with such heavenly influences as would surely work out its salvation? Suppose, on the other hand, that this soul was one of the number "predestined unto everlasting life," can we for a moment believe that he who created it, and in creating it had the choice of what it should and what it should not be, would endow it with any powers or agencies which he knew certainly would forever prevent it from attaining to this everlasting life? Or, in briefer phrase, if God intended this soul for hell, would he send a Saviour into the world to bring it to heaven? And if he intended it for heaven, would he send a devil into the world to drag it down to hell?

This places the subject in its true position. If a single soul be damned, it is because it was created for this end, foreseen and foreordained. It was the original thought and plan of God in creating it, and not because he has made a mistake: not because the soul is anything different from what he expected; not because its faculties have been so perverted, to his great grief, that the design of its creation is defeated.

But for those who also believe in the infinite goodness of God this ground is impossible. It is impossible to believe that "God is love," as the apostle declares, (1 John iv.,) and at the same time believe that he deliberately sat down to the work of giving existence to an immortal soul, only that he might make that existence an endless curse to it! There can be no more awful blasphemy than this yoking together infinite and everlasting love with infinite and everlasting woe.

But one conclusion, therefore, remains,—that God at the time of creating this soul—and the argument is from one soul to all souls—intended it for everlasting life and blessedness; for an endless growth in knowledge, in spiritual power and heavenly glory. This was his purpose. Hence we have such testimonies as these: "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are, and were created," Rev. iv. 11. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him," Eph. i.

And now the argument for his infinite wisdom returns with irresistible force. Creating with this design, he of course arranged his plan of operations, and ordered his government and laws in reference to it. The nature he bestowed on man, the mental forces, the moral sentiments, the religious element, the bodily appetites, were all harmonized to this central thought and aim. The divine omniscience took in all the possibilities and certainties of his life, determined all the circumstances of his lot, foresaw all the influences, however subtle and inappreciable by us, which would act on him; and prearranged that they should, directly or indirectly, contribute to the purposed result; and to the development and glory of "the riches both of the wisdom and the knowledge of God, and of his unsearchable judgments," Rom. xi.

Let us say all we can here of the "free agency" of man, of the obstinacy and depravity of the human heart, of the rejection of the offers and conditions of salvation; and after all the argument founded upon the Scriptural statement, that, "known unto God are all his works from the beginning to the end," furnishes a simple and final reply to it. God either did, or did not, foresee all these difficulties (if there be any difficulties with God) when he devised his plan of creation and redemption. If he did not foresee them, then he does not know "all his works from the beginning to the end" — but the Bible affirms that he does. He did, therefore, foresee all these difficulties, and foreseeing, of course, he provided against them, and adjusted his plan with express reference to overcoming them.

We must not forget that both the use and the abuse of the freedom of man, lay within the sweep of God's omniscience at the time of creating him. If he had foreseen that man would so abuse this moral freedom as to defeat his purpose in creating, he would have arranged it differently. And as he did not arrange it differently, we need have no fears of its being a hindrance in the way of the fulfilment of that purpose.

Whatever, therefore, the measure of man's freedom, it was embraced in the original plan of his creation, and is perfectly consistent with the aim and end of that plan, viz.: the highest perfection and blessedness of which he is constitutionally capable. To this result the wisdom of God is pledged; and all the foreseen means for its accomplishment lie within the reach, and ready at the fitting time for the use of that Almighty power which "worketh all things after the counsel of his own will," Eph. i. T. B. T.

No. 19.

HERE AND HEAVEN.

BY heaven I mean not so much a place as a state, a condition of holiness and bliss. That God has prepared a *place* for the heavenly minded, I have no doubt; a place in which the surroundings minister to the purest longings and most refined taste for beauty and splendor, to describe which perfectly, language is inadequate. Yet, I repeat, heaven is a state, to which place and time are subservient.

Is it not highly probable that the same facts in regard to identity will obtain in heaven as here? I am conscious that I am not the same person mentally, spiritually, that is, as regards development, that I was ten years ago, yet I am conscious that I still exist with more or less breadth of mind, with more spiritual experience. And if I live ten, fifteen, twenty years more, I shall be a different person, mentally and spiritually, that is, as regards development: yet I shall preserve my personal identity, memory, consciousness of the present. Is it not probable that this will continue forever? At death I may be conscious that a change has been wrought in me; yet may I not be conscious of being the same person who lived on the earth?

This is our first school. We are very ignorant here. Call death, if you please, graduation or Commencement Day, or say that ages after death we shall be conscious of wondrous strength in all our energies, of marvellous increase in mental and spiritual attainments. Shall we not be the same persons ages hence? *We* shall not be in heaven unless we preserve our identity. We shall know ourselves and know each other there.

Scripture seems to indicate that *we* are to be raised to heaven; that identity will be preserved. What did the Saviour mean except that the disciples should know him in heaven, when he said: "I go to prepare a place for you. I will come again and receive you unto myself, that where I am there you may be also. . . . Let not your hearts be troubled, in my Father's house are many mansions." Paul teaches self-conscious reunion in heaven. "Now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know as I am known. . . . I would not have you to be ignorant, brethren, concerning those which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Paul was strengthened and cheered by the thought that he should see Jesus, and be

with him. "For me to die is gain. For I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better. . . . And so shall we ever be with the Lord. Wherefore comfort one another with these words." All the comfort would be taken out of the Gospel, if we are not to preserve hereafter our personal identity, and therefore to know and to love each other.

We may believe that when we go into heaven, we shall find a land of wonder and of ineffable mystery. All about us will lie realms of glory and of light, which we may explore with ever fresh enthusiasm, and may press forward and upward, gathering unwasting wealth for mind and spirit. "Eye hath not seen, nor ear heard, neither have entered into the heart of man," the glories which shall stimulate our powers in the heavenly home.

Here men have shown far-reaching wisdom, have swept the earth and the heavens with their scientific vision. But when the mind is freed from fleshly limitations, and breathes the air of the pure spirit world, we shall be conscious of far more comprehensive powers of mind and will, go with surer foot or fly on steadier wing to learn of the immortal glories. Will the soul's questionings of the Infinite and his ways ever be answered? Yes — we shall go on as God reveals limitless fields of research, and opens for our thirsty souls exhaustless fountains of wisdom.

The great and good of all ages may bear us company, and impart to us from their wisdom. The Great Teacher will be there. He will teach us and lead us evermore. In that home, we shall begin like children, it may be, but with faculties strengthening ever; with ardent zeal we may go onward, at every step filled with amazement at the resources of the Most High who hast prepared for us a "city which hath foundations."

So heaven is a place of rest. Not of inaction and lazy quiet, but bare poverty and exacting, merciless toil cannot intrude upon its active and blessed employments. The laborer need not there be startled from his rest by sound of bell or beam of rising sun to engage in wasting and ill-paid labor. There toil brings sure rewards, and exacts no tribute of pain or unrest. There each soul finds its appropriate work, and has every means of development and blessedness. There labor is pleasure and a renewal of delights. There toil and rest are friends, and neither is shunned or sought in vain. "As we come into conscious harmony with the God of Life, as we come into the communion, into the very life of Christ — in that spiritual harmony we shall find rest. Rest, not sleep, not inaction, but the repose that accords with the nobler effort — the peace that is compatible with toil. Rest which is not a dream of celestial idleness, but the harmony of the grandest action."

In heaven the rich and poor meet together, for the Lord has

brought them all home at last. Through what troubles, out of what distresses many come, barely escaping with the mark of starvation and the stiff finger of the cold upon them! Running the gauntlet of a thousand yelling and fierce temptations, staggering, bleeding and wounded by the thick falling strokes of misfortune, they have gained home, and they are safe there. Hunger and thirst, nor burning heat, nor chilling winds, can trouble them more. They are fed, they are warmed, they are clad, and they fear no evil. They are abundantly satisfied with the plenty of their Father's house. They are rich in unwasting treasures. The distinctions, factitious, unreal, that made the rich despise the poor, and the poor envy the rich, that separated children of one family, are not known in the "household of God."

Heaven is desirable, and it cannot be moved, because it is built upon foundations of righteousness. Purity watches at the gate, and challenges every soul that seeks entrance therein. Before any soul can enter heaven, it must be freed from sin, and made holy. It is a "new creature" in Christ, transformed by Faith and Hope and Love.

Heaven furnishes inspiration for work, and the hope of it keeps thousands in the way of righteousness. Say what you may of the worth of the motive, no doubt that hope of heaven does help multitudes to resist sin and to strive for holiness. The thought of its peace, its rest, its circle of friends, has nerved weary souls and upheld hearts ready to sink and perish.

Home keeps our loved ones. Not its splendor, not its rest, not its ministry of hope, of beauty and of quiet gives us its essential blessedness. The faces that shine there, the voices that greet us, the eyes that beam on us, the arms that embrace us, the hearts that beat responsive to ours, these make home the best place. Home is where the heart is. But we cannot keep our dear ones there, our arms cannot hold them. They go away and do not come back. There are empty chairs in the home, and voices we have loved to hear are silent. We shall find them all in heaven. In the church yard, by gray headstones, in graves fragrant with flowers and dewy with tears, do you think they sleep there? No! no! The body to dust, the spirit to God who gave it. The home circles will be filled again. We shall meet our friends there. And the circle shall not be broken. With arms extended wide, they will meet us. Will they wait for us to cross the river? Shall we not see them in the gloom when the floods roar about us? Beyond the rushing waters shall we not catch the gleaming of their white robes, as they beckon to us from the other shore? Shall we not hear them singing the old songs—songs of welcome? Lo! they crowd to the river's bank and watch us with joy as we cross. I shall meet my child there, shall know and love her for aye!

The only child, a daughter of a poor widow in the north of

England, fell into sin and ran away to London. She went on for a year in the mad course of such unfortunates, and then — health, beauty, self-respect, friends gone — she longed to get home. One midnight in November, she came to the doorstep of her mother's cottage. Lifting her hand wearily to the latch, she felt it yield to her pressure, she opened the door and found the fire carefully kept on the hearth. She sank by it, until, in the early morning, her mother aroused her, and weeping, thanked God that her daughter had come at last.

"Mother," said the daughter, "how dared you sleep with the door unbarred? You used to bar it when I was at home."

"Daughter," said the mother, "I knew how it would be. I knew that every door would be shut and bolted against you. I thought God would send you home to me, and I wanted you to find your mother's door unbarred, for my heart has always longed for you, and since you went away I have never fastened the door."

If the mother had barred the door — losing patience and hope, and, steeling her heart, had refused her wandering daughter entrance and welcome, would not her character have lost that element that always has made the thought of mother sacred, and helpful, and glorious? If God the Father bars the gate of the heavenly city, and refuses admittance to his returning children, would not the act rob his character of all that has made it dear, and worthy of veneration and love? "*The gates of it shall not be shut at all* by day; for there shall be no night there."

The gates of the city are "ajar," that the prodigals, tired of husks and riotous living, and starvation and wandering, may come *home* and find abundant entrance and welcome.

The whole circle at home, and to be with us forever! Count your jewels, mother! The babe a day old; the fair-haired child, whose toys dropped from its white hand, and whose head rests under the daisies; the youth, cut down on the threshold; the husband, whose arm could no longer hold you; the father and mother, gray-haired and peaceful-eyed. Do you miss one? They will be all at home.

"And thus, in the grand and final consummation, the happiness of each shall multiply and overflow in the wishes and participation of the happiness of all: the universe shall sound with congratulation, and all souls shall break forth in an eternal hallelujah of praise transcending praise, and glory transcending glory, to God and the Lamb!"

"We with rejoicing antedate the chorus,
Blending our voices with the holy anthem,
Shouting forever to his praise and glory,
O hallelujah!"

G. H. V.

Woman's Centenary Association.

No. 20.

THE COMFORT OF THE GOSPEL.

ONE of the first public promises of Jesus Christ was, "Blessed are they that mourn, for they shall be comforted;" and among the last words which preceded his death, he said, "I will not leave you comfortless, I will come to you." The whole story of his life and teaching proves that it was, in his mind, a prominent part of the purpose of his life to comfort the distressed.

Indeed, we might feel sure of this from even a scanty knowledge of his character. Small and narrow minds are content with schemes for benefiting mankind which require everybody to be strong and prosperous; but our Saviour was himself too strong and great to despise the feeble; and while he abundantly encourages and demands the exercise of our best powers, he has still forbearance for our weakness, patience with our errors, and comfort for our grief.

It is the object of this little sheet to suggest to those who are in any trouble, some of the comforting assurances and helps which the gospel of Jesus Christ offers to those that mourn.

I. While life goes smoothly, we are apt to fancy that we manage it *all* ourselves; but when trouble of any kind comes, then we feel, perhaps for the first time, that there is another Power than our own concerned in fashioning our fortunes. Some people quietly submit to this control, and others fight stubbornly against it: some think they understand what it means, while others find it a hopeless riddle. But to all of us comes, soon or late, the conviction that a power not of ourselves is taking a large part in the lives we lead.

This power is called Fate, or chance, or law; or it is attributed to such deities as men may variously worship; but it is our privilege to know that the power which controls us is the will of God. And having this knowledge, we become anxious, when life seems to go wrong, to know something about the character of this great being, on whose will we hang.

Now, one of the conspicuous sources of comfort in the Gospel, is the clear view which Jesus gave the world of the *character of God.* He does not undertake to make us understand exactly what God is doing with us all the time; for we must be as wise as God to understand all his wisdom. But, since this may not be, Jesus shows us what kind of Ruler we have, that we may feel safe under his sway.

The Gospel presents God as an Infinite Father, far above all mistake or surprise or failure, and far removed from all malice

or injustice or unkindness: a Father so wise that he has not brought into existence any larger family than he can thoroughly take care of; so generous that he will sacrifice everything to the welfare of his children; so strong that he can sweep from his presence anything that may oppose his fatherly designs.

Of course this Father will make his children obey, for it is a foolish affection that rears disobedient children; and because they do not always readily obey, these children must at times be punished.

Besides, even an earthly father has many schemes which his children do not understand, and in carrying them out he must take many steps which they would wish different. How much more must the Father of infinite wisdom do many things, in dealing with his human family, which seem to us dark and strange! But a trustful child is satisfied to know that his father is in charge; and so a trustful heart, sore with its trouble, weary with the puzzling course of life, needs only to remember that the Father of mercies is shaping all its fortunes, to find the comfort which the Gospel promises.

How many have found this comfort! Not wise enough to understand life's course, not strong enough to fight a winning battle, countless multitudes, of every age and race and rank, have come up out of great tribulation through simple, child-like trust in the unfailing goodness of God.

II. From such a view of God's character, we may feel certain that he will accomplish whatever he undertakes, and will accomplish it wisely and kindly. And this assurance would be quite enough if we were all strong and great. To be sure that all the various ways of the world are at last to result in a great issue which shall satisfy a being so infinitely right as God, must be all the satisfaction an archangel could desire. But we are not archangels; and the desire will creep into our troubled minds, to know if the result which is to crown all will also satisfy *us*.

To be sure, it is evidence of our weakness that we ask such a question, and cannot calmly trust God till the end shall come. But the fact remains that we *are* weak, and we do ask that question, "Shall we be satisfied at last?" And since the Gospel was not given only for the great and strong, the prosperous and happy, therefore this longing question of the feeble and faltering finds gracious answer in the Gospel.

It is not enough that we are told the Saviour goes forth "conquering and to conquer," that "he must reign till he hath put all enemies under his feet," and other promises which give assurance to our faith in the might and victory of the Gospel; for when our hearts are sore and drooping we sometimes feel as if the prospect of this general triumph did little to relieve our private heart-ache. Wise and pious men have felt so, and have sadly told their uncomforted grief. And yet nothing can surpass the plainness with which the promises of the Gospel speak to our *hearts*, the tenderness

with which they foretell not only victory for justice and truth, but joy for every soul.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. . . . Let not your heart be troubled; ye believe in God, believe also in me. . . . Peace I leave with you, my peace I give unto you. . . . Be of good cheer, I have overcome the world. . . . God shall wipe away all tears from their faces."

These words are not the announcement of a cold and forcible victory, but the assurances of a tender Friend that his love will prevail at last. And when they are coupled with many passages which foretell the universal extent of the Saviour's triumph, they answer every doubt and satisfy all desires.

Whatever our present grief, we may confidently look for the day when it shall annoy no more. We may not be any more able to understand why we are afflicted, than if we had no hope. Nor need we weary ourselves with a fruitless effort to determine exactly how we and all the rest are to be brought into peace and safety. It would be charming to know these things, but after all it is little important that we do not know them, if only the end be sure. We only need confidence in the doctor and assurance that we shall get well, to make us willingly submit to treatment the most strange and mysterious. And so we only need confidence in God, with the strong conviction which his promise gives, to feel the comfort of an assured hope, and to bear bravely every trial.

For after all, it is not merely an assurance of the distant end which God's promises give us; but besides, the assurance that at the very moment of our sharpest pang, he is working for our welfare. It is not that we have unhappily fallen into difficulties out of which the divine help will just barely rescue us at last; that would be something, but that is very far from all. In a world where God rules with steady power and an assured result, we may be certain that all he does or sanctions, tends to hasten or perfect the end he seeks.

Therefore not only do the strength and pleasure and ample rewards of life tend directly to the salvation of the world, but no less surely the punishments of sin, the disappointments and trials, the burden of life and the shadow of death, all have their necessary part in preparing for us the joy that is to come, or in preparing us to receive it. Has any heart a sorrow so hopeless that it will not find comfort in such a faith?

III. But when we are in trouble we want a friend *near* us. And Jesus adds to all his other gifts, when he makes us feel how near God is to all his children. We may not merely know *about* God; we may ourselves know him. We may not only feel sure that he is governing our lives; we may perceive the very touch of his hand upon us.

Learned men reason very finely about the existence of God, about the possibility of our knowing him, about the usefulness of praying to him. Their conclusions are sometimes very

interesting, when we have time and heart to attend to them; but when sorrow comes we feel a need of something more than this. If God cares for us we want him then to come and help us. And it is because the Gospel has helped men to feel God's presence, until they have grown sure of his help as they are of life, and have found him such a Comforter as all the world cannot yield, that no reasoning or opposition has ever yet shaken the faith on which the Gospel securely rests.

To see this intimacy with God most plainly shown, we need only look at the life of Jesus. Every word, every act, all the customary bearing of his person and his life, show that he was never for a moment insensible of God's presence. And if we feel that this is what we need, (as indeed it is,) then we have only to set about a diligent imitation of the Saviour's life. The effort always to do right, the habitual thought of our dependence on God, and the constant habit of prayer, will, step by step, lead the heart into a close familiarity with that dear Father whose presence is always with us.

Little by little the whole world opens new meanings to a mind thus striving to imitate the Lord. The regularity and inflexible order of the universe is but the visible sovereignty of God's royal will; the moral rectitude of things, which slowly vindicates the right and defeats the wrong, grows to the manifest spectacle of God's judgment-seat, ruling all souls; the unfailing combination of events, now simple and now wondrously complex, by which cause evolves effect, and to-day makes ready for to-morrow, become the tangible presence of unfailing wisdom, serene and boundless; and the grace and harmony which flow through all his works, the beauty of the seasons, the charms of knowledge, the tender satisfaction of human love, become to this awakened soul the living expression of that love divine which embraces and solicits every heart, until the beatitude comes manifestly true, "Blessed are the pure in heart, for they shall see God."

If there is comfort in the faithful sympathy of a human friend beside us, who perhaps can give us no other help, how shall we fail to prize the presence of that infinite Friend who never leaves us, who can always succor, and whose ways seem dark only because the wisdom which works our welfare is greater than our own?

These suggestions are designed to point out where that comfort may be found which is promised to those who mourn. There will not cease to be sorrow and trial in the world, for all that can be said or believed. They are God's instruments, and they will long remain. But wherever amid the darkness of affliction a soul learns the divine lesson of humble and patient trust, and finds the unspeakable treasure of intimacy with God, there the promise is fulfilled, and they that mourn are comforted. J. S. D.

No. 21.

"LET US PRAY."

THE impulse to prayer is natural, and therefore universal to mankind. All human beings are at times impelled to utter that divine language, which is to the soul what speech is to the body. But men direct their devotions to different ideals, and are inspired by different motives. Doubt, fear, love, and all the varied emotions to which the human soul is subject, impel worship, which is as often offered in ignorance as by enlightened worshippers.

But our Saviour has taught us how to pray as we should, not ignorantly, but in enlightened faith. Christian prayer is true prayer, inspired by the right spirit, and directed to the true idea of God.

All men are commanded to address him as "Our Father." Then God is the universal parent. Therefore no Christian has a right to address him by any other name than Father. And if he be the Father of all, not only does he love all, and care for all, but all human beings are members of his family, bound by mutual obligations and fraternal ties, so that every Christian who obeys and imitates his Saviour in his devotions, every time he prays announces the great doctrines of the universal fatherhood and the universal brotherhood.

Faith in "Our Father" is the basis and essence of all piety and all morality; of all man's duties to his Maker and to his brethren. Hence the Apostle in more explicit terms bids Christians offer petitions for the final welfare of all human souls. He says, (1 Tim. ii. 1–6,) "I exhort, that, *first of all*, supplications, prayers, intercessions, and giving of thanks *be made for all men*: . . . for this is good and acceptable in the sight of *God our Saviour, who will have all men to be saved*, and to come unto the knowledge of the truth. For there is one God and one mediator between God and men, *the man Christ Jesus, who gave himself a ransom for all to be testified in due time.*

But when we address God as a universal Father, who will finally redeem all his children, we must believe that our prayer will be answered. The Apostle tells us, (1 Tim. ii. 8,) "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." Rom xiv. 23, "*Whatever is not of faith is sin.*"

. Can men as Christians pray for universal salvation, and preach, and work, and fight against it? Can they ask for this great blessing, and even disbelieve it? Can they refrain from beseeching God, daily, for it? No. If they do not ask

for it in their prayers, or if they ask it without full faith that their prayer will be granted, or if they deny the final accomplishment of the petition, or if they do not exert themselves to fulfil this sublime request, then they do not offer genuine Christian worship.

We must not pray for the salvation of all, unless we believe our prayer will be answered. But we are commanded to pray in faith, nothing doubting, that all may be saved. Therefore, as the salvation of all is the supreme theme of Christian worship, it must be a final result.

This is plainly taught in the language of Christ and the Apostles, and is amply included in the Divine model, in which all men are placed under perpetual obligation to pray daily: "Our Father, thy kingdom come, thy will be done, (the will that all come to the knowledge of the truth,) deliver us (the family) from evil, for thine is the kingdom and the power and the glory." How can one ask all this in faith, unless he be a Universalist? True Christian "faith is the substance of things hoped for," Gal. i. 31, the universal reign of holiness and happiness.

Brethren and sisters in the Abrahamic faith! This should be the constant burthen of our worship. In obedience to our Master and Exemplar, we should daily call on God to hasten his triumph over sin, by the redemption of universal humanity.

To accelerate the work we desire to see accomplished, we must fervently pray for it. God has so organized and endowed us that we cannot arouse our best energies, or encourage our holiest purposes and resolves, or stir the deepest springs of being, setting all the soul's powers in resistless motion towards goodness and God, except as we employ the agency of prayer. And only as we obey our Saviour, and practise this ministration, can we expect to cause our church to grow, and our principles to triumph in the world.

Archimedes said, "Give me a fulcrum for my lever, and I will move the earth." We find our fulcrum in our views of prayer, but the lever is powerless unless and until we employ it. If we keep continually in mind the duty of reinforcing our energies by worship, and by daily practice recuperate our strength, we shall, with our faith in the result we ask for, not only bless ourselves with foretastes of heaven, but the efforts we put forth in worship will accelerate the consummation. Only let the people called Universalists add to their faultless theory a corresponding fervor, and a devotional zeal to match its intellectual perfection, and no obduracy could withstand its appeals, and no obstacle could long hinder its triumphant advance.

We need the quenchless zeal of John Knox, who in an ecstacy of devotion cried: "Lord, give me Scotland, or I die!" We need to fill out the symmetry of our truths by a corresponding soul of devotion. Too often our faith is a cada-

ver, a statue, a form, without a soul. Only as we hold it in the spirit of the Lord's Prayer, do we appreciate it at its value. Our heads are right, only our hearts are deficient. We have all the light we need, but we require more warmth. Only let us give to our perfect doctrines the impetus of devotional fervor, and we should impel our principles into millions of waiting hearts.

We cannot suppose that our prayers will alter the Divine character, or change the Divine plans or purposes, but we do know our prayers will change *us* for the better. We do not desire to change God, whom to change would be to mar, but we do desire to lift ourselves out of sloth and indifference, into spiritual life and activity. The final consummation in which we believe only becomes a blessing to us, as we labor with all our souls to hasten it, and we cannot labor at our best except as we pray for its advent.

"Prayer is the Christian's vital breath;
The Christian's native air;
His watchword at the gates of death;
He enters heaven by prayer."

We are not living at our best; we are not fortifying ourselves against temptation; we are not preparing against the day of trial and bereavement; we are not growing into the stature of true Christian manhood and womanhood; we are not setting forward the blessed faith we cherish, unless our souls hold continual communion with our Heavenly Father.

As Universalists we believe that every prayer we offer for human salvation will finally be answered. As Christians we have the example of Christ, and in the Lord's Prayer we have the model of true devotion.

1. We discard all obsequiousness in worship, and recognize the single and all-comprehending relation of Fatherhood, thus making our worship filial, and implying every possible paternal and fraternal duty and obligation. When we say "Our Father," we profess to love God supremely, and man universally.

2. We profess to hallow the sacred name of Father, by never ascribing any other than parental conduct to God.

3. We pray for the coming of the divine kingdom, and in proportion as we pray sincerely, we shall labor to hasten its coming.

4. We pray in faith that God's will in us, in others, in all mankind may be accomplished, as it only can be in the purification of all moral beings, the holiness of God's intelligent universe.

5. We recognize our dependence on God, as we ask for the bread that perishes, and the bread of heaven; and we ask in confidence of him what he is more ready to bestow than we are to implore.

6. Forgiveness of others is inculcated, as we forgive, and as he forgives us.

7. Deliverance from temptation and protection from evil is besought, while,

8. All things are confessed to be his: the rule in all hearts, power over all, and the glory of redeeming all, "of whom, and through whom, and to whom are all things."

The Lord's Prayer is the Universalist profession of faith. It includes all the essential doctrines of Christianity, and all the duties of the Christian life. We accept its teachings theoretically, we have full faith in the blessed doctrines it inculcates. And when its grand ideas become vitalized in the heart's experience, and incarnated in daily life; when those who accept "the faith once delivered to the saints" shall possess it with a prayerful fervor corresponding to its glorious proportions, when the devotion of our people shall fill out the measure of the truths they hold, and thus the soul shall fully animate the body; in one word, when the Lord's Prayer shall be the perpetual aspiration of all believers, the working plan of thought, feeling, life, then will Zion put on her beautiful garments, and shaking herself from the dust, shall fill the earth with salvation. The Lord hasten the glad and glorious day! J. W. H.

TO me, O Lord, thy meanest creature, kneeling,
Conscious of weakness, ignorance, sin and shame,
Give such a force of holy thought and feeling,
That I may live to glorify thy name:

That I may conquer base desire and passion,
That I may rise o'er selfish thought and will,
O'ercome the world's allurement, threat and fashion,
Walk humbly, softly, leaning on thee still.

For their sake, too, the faithful, wise and bold,
Whose generous love has been my pride and stay,
Those who have found in me some trace of gold,
For *their* sake purify my lead and clay.

And let not all the pains and toil be wasted,
Spent on my youth by saints now gone to rest,
Nor that deep sorrow my Redeemer tasted,
When on his soul the guilt of man was pressed.

Let all this goodness by my mind be seen,
Let all this mercy on my heart be sealed:
Lord, if thou wilt, thy power can make me clean;
O speak the word, — thy servant shall be healed.

No. 22.

FIVE THINGS.

What is the Almighty?

I. God is Light, and in him is no darkness at all, 1 John i. 5; the Father of lights, from whom cometh down every good gift and every perfect gift. Jas. i. 17. God is a Spirit, and the Father of Spirits. John iv. 24; Heb. xii. 9. Our Father in heaven; one God and Father of all. Matt. vi. 9; Eph. iv. 6. He is the Father of mercies and the God of all comfort. 2 Cor. i. 3. God is Love, 1 John iv. 8; and the Father of glory. Eph. i. 1.

II. The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King: He will save us. Isa. xxxiii. 22. All his laws and judgments are within the circumscription of a Father's purpose. Our God is a consuming fire. Heb. xii. 29. Gold, silver, precious stones. . . . If any man's work abide, he shall receive a reward. . . . Wood, hay, stubble. . . . If any man's works be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire. 1 Cor. iii. 15.

III. He is the *living* God, as contradistinguished from dead idols. Ps. lxxxiv. 2. He is the vital good, God over all, blessed forever. Rom. ix. 5. He is not awake in wrath, nor asleep in indifference, but ever-living, ever-operative in his harmonious relations and attributes. Goodness prompts, wisdom plans, power executes, and all are banded in the highest and noblest aims by infinite and everlasting love. Rev. iv. 11.

IV. He is the *true* God, as contradistinguished from the changeable and partial lords many and gods many of false theories. 1 Cor. viii. 5. Christianity corrects even the narrow notions of Judaism, in declaring that God is no respecter of persons. Acts x. 34. A knowledge of the true God, as revealed through Christ, is eternal life. John xvii. 3. He is the King eternal, immortal, invisible, — the only wise God, — to whom be honor and glory forever and ever. 1 Tim. i. 17.

V. He is the Saviour of all, especially of believers, 1 Tim. iv. 10. If the declaration were that the living God is the Saviour of those *only* who believe, the sense would be restricted; but believers are *specially* saved, which confirms the testimony that he is the Saviour of all, in his final purpose. Gal. vi. 10; 1 Tim. v. 17. God hath concluded all in unbelief, that he might have mercy on all. For of him, and through him, and to him, are all things: to whom be glory forever. Rom. xi.

What think ye of Christ?

I. He is the bright morning star, Rev. xxii. 16, and the Sun of Righteousness, Mal. iv. 2. He is the Mediator between God and men, 1 Tim. ii. 5, himself being the Son of God, according to the spirit, and the Son of Man according to the flesh. The Divinity sanctified the Humanity, and he was one with the Father in spirit and in purpose. John x. 30. God was in Christ, reconciling the world unto himself. 2 Cor. v. 19. To this end he was the Mediator of a better covenant than the law, because established in better promises. Heb. viii. 6.

II. He is the Image of the invisible God, the first-born of every creature. Col. i. 15. We may learn the character of God by studying the Life of the Redeemer. His miracles were of mercy — not of cruelty. His love could not be quenched by many waters. He is the same to-day, yesterday and forever. Heb. xiii. 8. Those for whom the image lived and died, the invisible God will certainly save and sanctify.

III. He is the Witness of God. He came into the world to bear witness unto the truth. John xviii. 37. He is the faithful Witness, Rev. i. 5, and therefore the true light; for whatsoever doth make manifest is light. Eph. v. 13. Christ created no truth, but bore witness to the truth. He counter-worked death, and brought life and immortality to light. 2 Tim. i. 10.

IV. He is the Lord of all, Acts x. 36, both of the dead and the living. Rom. xiv. 9. This universal lordship is—1st. *By Gift.* The Father loveth the Son, and hath given all things into his hands. John iii. 35. 2d. *By Redemption.* He gave himself a ransom for all — a testimony in due time. 1 Tim. ii. 6. 3d. *By Coronation.* He was crowned with the glory and honor of tasting death for every man. Heb. ii. 9. 4th. *By Inheritance.* He is heir of all things. Heb. i. 2.

V. He is the Saviour of the world, 1 John iv. 14, witnessed in many figures and symbols. He was the Lamb, without blemish or spot, appointed to take away the sin of the world. 1 Pet. i. 19; John i. 29. He is like a refiner's fire and like fuller's soap. Mal. iii. 2. The mission of Christ shall be effectual, and the devil and all his works shall be destroyed. Heb. ii. 14; 1 John iii. 8.

What God cannot do.

I. The declaration, With God all things are possible, Matt. xix. 26, may, without disparagement, be received with qualification. For we read that God cannot lie, and that it is impossible for him to lie. Titus i. 2; Heb. vi. 18. God is not a man that he should lie, or the son of man, that he should repent. Numb. xxiii. 19. All things are naked and opened unto the eyes of him with whom we have to do, and since he cannot be ignorant of anything, or violate his word, he cannot be weak, unjust, or unmerciful.

II. God cannot deny himself. 2 Tim. ii. 13. In case we deny *him*, by ingratitude or disobedience, there is a sense in which he may deny *us*, but he cannot so deny *us* as to deny *himself*. Final, permanent evil is impossible under the government of an infinitely just and merciful God. His ear is ever open to the pleadings or needs of lost or perishing souls.

III. God cannot be tempted of evil. Jas. i. 13. He is purely a spiritual being. We are his offspring in spirit — a divine *genos*, or genus, Acts xvii. 28,— but we are also partakers of flesh and blood. Heb. ii. 14–17. Christ also himself likewise took part of the same, being made like unto his brethren, and was tempted in all points like as *we* are tempted, yet without sin. Heb. iv. 15. *God* cannot even be *tempted*.

IV. Consequently, he cannot sin. This is true of God, absolutely, and is affirmed of him who is born of God. 1 John iii. 9. The previous form of expression, namely, that such an one *doth not* commit sin, better conforms to the fact declared of Christ that he *did* no sin. 1 Pet. ii. 22. Yet it is true, in the largest sense, that a soul *cannot* sin when influenced by the spirit of God. *He* cannot sin.

V. He cannot save man in sin. Sin is linked with condemnation in the relation of cause and effect. Gospel salvation is deliverance, not directly from punishment, but from sin itself, and from sinful desires. Acts iii. 26; Titus ii. 14. Hence we always associate purity and blessedness in the issue of the Kingdom of Christ. Without holiness no man can see the Lord. Heb. xii. 14. Blessed are the pure in heart, for they shall see God. Matt. v. 8.

What God will not do.

I. He will not contend forever, nor be always wroth, for the spirit should fail before him and the souls he has made. Isa. lvii. 16. Persons who hold that he *will* be always wroth, should at least assign as good a reason why he *will* as he has given why he will not. For a small moment have I forsaken thee. . . . In a little wrath I hid my face from thee for a moment. . . . My kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord, who hath mercy on thee. Isa. liv. 7–10.

II. He will not utterly take from us his loving-kindness, notwithstanding his visitations for wrong. Ps. lxxxix. 33. Justice and mercy are not opposite qualities in him, but kindred attributes, working out his plans of ultimate universal harmony. Ps. lxii. 12. A just God *and* a Saviour. . . . Unto me every knee shall bow, and every tongue shall swear; surely shall say, In the Lord have I righteousness and strength. Isa. xlv.

III. He will not cast off for ever. Lam. iii. 31–33. The contingent declaration to Solomon, "If thou forsake him, he will cast thee off forever," 1 Chron. xxviii. 9, relates to him *as a king*, (as Saul had previously been rejected, 1 Sam. xv. 26,)

and not to Solomon *as an individual.* God's judgments may even destroy the material organism; but the spirit, of which only is he the Father, he will not cast off forever.

IV. He will not repent. Numb. xxiii. 19; Jer. iv. 28. The gifts and calling of God are without repentance, Rom. xi. 29; that is, without change in him. One dispensation may supersede another, but the ultimate purpose is the same continuously. His immutability is the safety of sinners. I am the Lord; I change not; therefore ye sons of Jacob are not consumed. Mal. iii. 6.

V. He will not give his glory to another. Isa. xlii. 8. Salvation is of God only, and he will not transfer his glory. It is enough that man enjoys its blessings. Jesus was crowned with special glory and honor, as the anointed Saviour of the race; but the final universal confession that he is Lord, is to be to the glory of God the Father. Phil. ii. 11, 12.

What God will do.

I. He will render to every man according to his deeds. Rom. ii. 6. 1. He *will* render: there is no *if* in the case. 2. To *every man:* there is no exception. 3. According to his *deeds*, whether good or evil, and not simply according to his professions or his faith. 4. According to *his* deeds — that is, *his own* deeds — not the deeds of another. 5. *According* to his deeds.

II. He will do all his pleasure, and his counsel shall stand. Isa. xlvi. 10. He has no pleasure in iniquity, and none in misery of any sort. He sent his Son on a mission of salvation, and the pleasure of the Lord shall prosper in his hand. Isa. liii. 10.

III. He will have all men to be saved, both preceptively and absolutely — not by continuing in error, but by coming to the knowledge of the truth. 1 Tim. ii. 4. Salvation is not a thing of outward force, but of inward conviction and persuasion. It is completed, in the grandest sense, when *our* will is in harmony with the will of God.

IV. He will bring the blind by a way they know not. He will make darkness light before them, and will not forsake them. Isa. xlii. 16. He will write his law in every mind and heart. He will be merciful to their unrighteousness, and their sins and iniquities he will remember no more. Heb. viii. 10–13.

V. He will swallow up death in victory, and wipe away tears from off all faces. Isa. xxv. 8. O glorious era! Death, the last enemy, shall be destroyed. Hades shall be despoiled of its victory over men, 1 Cor. xv. 26, 55, and tears and sorrow shall be known no more. A. C. T.

No. 23.

HE DOETH ALL THINGS WELL.

MANY of God's dealings toward men, it is often claimed, cannot be explained in accordance with human notions of what is kind and good. If God is a purely benevolent being, we are asked, why does he permit the ravages of cholera and other dreadful diseases? Why did he allow sin to enter the world to spoil men's happiness? Why does he allow one set of birds and animals to kill and live upon the life-blood of another set? Why does he allow the winter's cold to freeze the poor and make the landscape desolate? Why does he not let trees bear fruit all the year round, so that none would starve? Why is not the world we live in like the Garden of Eden? Why does he permit suffering of any kind whatever?

These questions are frequently asked to prove the assertion that if God permits suffering here he can, with equal consistency, permit endless suffering hereafter. "Some men," it has been observed, "have invented a rose-colored theory to the contrary; but, in the face of all these evidences of the wrath of God towards a fallen world, it is clear that Universalism is merely sentimentalism."

All these test cases have been squarely met and consistently answered by Universalists.

In the first place, had there been no cholera or other contagious diseases, there would have been no sanitary provisions to avert such calamities — dead carcasses would be allowed to rot in the streets, foul odors would fill the air, and our cities might possibly become extremely filthy. These diseases are the penalties of violated laws of health. They had their birth in filth and sloth; and it is an evidence of goodness on the part of God, that, unlike some sentimentalists, he has the firmness to insist upon obedience to the laws he has made for the benefit of his children.

When we consider that man is an immortal creature, with eternity before him, it would appear probable that sin was allowed to enter the world, to be, on the whole and in the long run, a blessing in disguise. God wanted to throw men upon their own resources, to make characters out of them. How could he accomplish this except by making them free moral agents, to be really tried and tempted?

To sin is to offend God, and is never to be excused. God wants men to overcome all temptations, and is displeased with those who have not principle enough to try to master their propensities.

But there is an admirable wisdom displayed by the Creator in placing man in a worse condition, that he might find his happiness in working his way into a better. Man finds his purest happiness, not in the indolent enjoyment of unearned blessings, but in overcoming obstacles, in surmounting difficulties; and every change for the better, every triumph over difficulty, is a direct source of happiness. Therefore, had God at the outset created man the very highest sort of an intelligence, instead of making him an ignorant creature, with everything to win, everything to learn, and with temptations to resist and overcome, he would not have displayed half the benevolence and thoughtful planning that led our Heavenly Father to make man "subject to vanity," and yet capable of reformation, progress, and development.

Yet our argument would fall to the ground if sin and its consequences are to be perpetual. There would be no mercy, kindness, wisdom, nor careful forethought displayed, but in their stead the most stupendous blundering, if this state of affairs will defeat God's design to bless men — if it will require any of the human race to be put into an endless hell.*

If Universalism be not true, the vexed problem of evil will remain unsolved forever. A future state of universal happiness and obedience to rational laws is necessary to vindicate the character of God, who is described in the beautiful language of the catechism as "A spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." How much more rational to believe that God, with thoughtfulness and foresight, with that perfection of carefulness, that exquisiteness of skill (the evidences of which are stamped upon every created thing), has made it as certain as the fulfilment of prophecy, that eventually all men will outgrow the desire to sin.

Let us turn abruptly to another test case. Animals that live upon the life-blood of another species, spring from a hiding-place upon their prey with the rapidity of lightning. They do not worry and toy with their game. It is only the pampered, well-fed house-cat that plays with the mouse before killing it. The wild cat of nature kills in an instant. Nature seems to have carefully guarded against a cruel, lingering death of pain. The lion is furnished with a powerful claw, that brings instant unconsciousness. A mouse or a hawk, unless it be a mother with young, is not missed any more by its fellows than a tree is missed by a forest. Their young, whose eyes are as yet

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* See T. Southwood Smith's Illustrations of the Divine Government: "The great design of the Deity is to bring all his intelligent offspring to a state of purity and happiness. . . . This doctrine reconciles every difficulty and throws a glorious and cheering light on all divine dispensations. If it be true, everything was planned and is guided by benevolence, and everything will terminate in ever-increasing felicity to all." . . . See also chapter first of Thayer's Theology of Universalism.

unopened, have not consciousness enough to make a death by starvation reflect anything like cruelty on God's part.

Wisdom is displayed even in this arrangement. These animals, which serve as food, reproduce their species so fast that, unless they were thinned out, they would overrun the earth, produce famine, and thus bring upon themselves a lingering death of starvation. Mere animal life is little higher in the scale than the life of plants and trees. They are distinguished from these by a capability of feeling pain, and should be killed in an instant. It is, therefore, not an evidence of cruelty that the Creator allows one set of animals to feed upon the life-blood of another set; it is no more cruel to kill a sheep for food than to chop down a tree, provided death, or at least unconsciousness, is brought about at once.

There was wisdom even in creating winter, which makes the landscape bare and freezes the poor. If there were no winter, and if the earth and trees brought forth food continually, the landscape would never be bleak, nor would the poor starve. But, then, who would work for a living? Men would become indolent, and time would hang most heavily upon their hands. Winter throws them upon their own resources. It develops them by compelling them to provide for its approach. It is the mother of all noble achievements. Trade, railroads, books, science, and civilization are her offspring. Winter compels men to weave garments, to build homes, and to store up food. If there is anything dear to us in the thought of home, if home is a thing to be loved, it is because God has created the cold and cheerless winter. If the human race were living in the Garden of Eden, and summer were perpetual, and if men could lie down in the forests with no damp dews, spiders, mosquitoes, or poisonous reptiles to annoy them, then there would be no such endearing thing as home. Every night children would lie around loose in the woods, and men would go to sleep where they pleased. There would be no necessity for houses; there would be nothing to draw families around a common fireside. The higher civilization, enterprise, taste, and skill of the inhabitants of cold countries, compared with those of hot climates, is sharply marked.

Thus, time after time, have all these test cases been critically analyzed, and God's pure and infinite benevolence been vindicated. Time after time have Universalists amply proved that there is nothing unfatherly about his nature. How much more reasonable to believe that when God created winter it was really one of the kindest things he could do, than to believe God designed that Adam should remain spotlessly innocent in a garden where summer was perpetual, with nothing to do, with no difficulties to overcome, and no triumphs to gain, than that the cold north winds are among the evidences that man is under God's dreadful wrath and curse.

But turning from the phases of creation that many find it difficult to understand, we find abounding evidences that

eloquently avow the Father's thoughtful care. Every year a bounteous harvest gives man his food; and even the healing of a scar has a lesson of love to teach us. While day unto day uttereth speech, proclaiming God's love, night after night the heavens are kindled with a glorious vision of his power. A myriad of worlds, many larger than our own, sparkle like diamonds as they swim unsupported through space; and I have often thought that one of the reasons why these stars, though many millions of miles away, were brought within the range of our human eyesight, was to furnish us with a perpetual evidence that our Father in heaven is as mighty as he is good. With him, who formed the worlds that inhabit space, nothing is impossible.

Science, with a voice of marvellous melody, joins the song of universal nature, to sing that "God is love." Every day she transforms supposed curses into blessings. She brings out of poisons the most useful medicines and most brilliant colors. She boldly grasps cases which men once supposed revealed a malignant phase of God's character, and with her wonderful discoveries, each one worthy to be heralded with a rapturous Te Deum, proves them to be blessings in disguise. The very fire-damp, that was once the dread of the miner, now lights our cities; and if there are discords that we cannot as yet understand, shall we lose our confidence in God when the great voice of nature and the whole sweep of revelation alike proclaim that he is love, and that he deals affectionately and wisely with the children of his care?

The God of nature created men for the sole purpose of rendering their whole existence enjoyable. Certainly he did not from all eternity look into the far distant future of any individual soul, and create it with the perfect knowledge that it would with positive certainty gravitate toward hell. The Father of all men, of whom we read in the Bible, would have left uncreated any soul that he could not save. When, every day, I see evidences of exquisite perfection stamped on each inferior part of creation, I have my confidence strengthened in the belief that God had not broken down when he came to make the master-piece, the human mind. If man at present is by no means perfect, it is not because there is any mistake about God's plan, or because he has created something he cannot control. It was because he designed to do all things well that he made men relatively imperfect, that they might develop into a noble perfection; and he who stands at the helm of the universe will remain faithful at his post, guiding the frail bark of our humanity through many storms, until it is at last safely anchored in a haven of rest. G. R. A.

Woman's Centenary Association.

No. 24.

More Questions Without Answers.

"We praise thee, O God; we acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting. To thee all angels cry aloud, the heavens and all the powers therein. To thee, cherubim and seraphim continually do cry, Holy, holy, holy, Lord God of Sabaoth! Heaven and earth are full of the majesty of thy glory."

1. Is it knowledge, or is it ignorance, which gives lords many and gods many to the heathen?
2. Do not the heathen, as they become enlightened, reduce the number of their deities to three hundred? to thirty? or to ten?
3. Many Christians insist that the number cannot be reduced to less than a trinity: Is not this a relic of heathenism?
4. May not all the phenomena of nature be referred to one sole Supreme Being?
5. Are not all the ways of Providence within the interpretation of one absolute governing Power?
6. May not the whole plan of redemption be explained on the basis of the strict indivisible unity of God?
7. If the writer of these questions were to die, exclaiming, "My God, my God, why hast thou forsaken me," what would you say concerning his final destiny?
8. Christ prayed for the forgiveness of his enemies. Was it the prayer of faith? and will that prayer be answered?
9. Christ was the friend of publicans and sinners in *this* world; Is he their friend *now*?
10. Will he *always* be their friend? If not, is he the same to-day, yesterday, and forever?
11. Supposing Jesus to have been both God and Man, which of the twain was it that died?
12. If it was only the Man who suffered, why do you hold to an infinite expiation?
13. If there was not an infinite expiation, was there an infinite sin to be cancelled.
14. If there was *not* an infinite sin, why do you contend for an endless hell?
15. Are you aware that the word *atonement* occurs only once in the New Testament?—Romans v. 11.
16. Do you not see that *man*, and not God, is to receive the at-one-ment?
17. Do you know that the same Greek noun is elsewhere rendered *reconciliation?*—2 Cor. v. 18, 19.

18. Are you aware that the correspondmg Greek verb is translated *to reconcile?* — Romans v. 10; 2 Cor. v. 18–20.
19. Is God to be reconciled to the world? Rather, is not the world to be reconciled to God?
20. Why then do creedists teach that Christ suffered and died to reconcile his Father to *us?*
21. Or why do they preach and pray and sing about a reconciled God?
22. If God never was alienated, does not all the difficulty lie in the ignorance and perversity of man?
23. Can that difficulty be overcome in any other way than by revelation of the universal, unchangeable love of God?
24. Is there not a marked distinction between innocence and righteousness?
25. A lamb, a babe, is innocent: Can we truly affirm that either of them is righteous?
26. Was "the fall" either more or less than a loss of innocence?
27. Is it not original nonsense to affirm the "original righteousness" of Adam?
28. Is being "born to trouble" [or labor], the same as being "prone to evil?" — Job v. 7.
29. May not "shapen in iniquity" be true of some children and not of others?
30. A lamb, a babe, suffers: Can we truly affirm that either of them is punished?
31. The "holy child Jesus" was innocent: Was he not made perfect [or righteous] through sufferings?
32. Was Jesus Christ the righteous in any sense punished, personally or as a proxy?
33. If he *was* in any sense punished, why does not the Bible say so plainly?
34. Does the Bible say that Christ was *punished;* "the just for the unjust?"
35. All punishment is suffering: Is all suffering punishment?
36. An innocent, even a righteous man, may be imprisoned, hung, or crucified: Do we call this a punishment?
37. A righteous man may *suffer* in behalf of the guilty: Can he be *punished* in such behalf?
38. Christ suffered, leaving us an example: Was it an example of vicarious virtue? — 1 Peter ii. 19–21; iii. 14–18.
39. Are not imputed sin and imputed righteousness alike monstrous and impossible?
40. Is there any better reason why Abraham's faith was imputed to him for righteousness, than that the faith was *his?*
41. May not *a vital cause* be accounted or reckoned as *a practical effect?*
42. The Lord will not impute trespasses to the penitent: Does not this mean that He will not upbraid them with past offences?
43. Does not the father's treatment of the returning prodigal illustrate the non-imputation of sin?

44. Does the Lord impute anything to a man that is not strictly his own?
45. Can innocence, or righteousness, or sinfulness, be any other than a personal matter?
46. Can any other than a merely ritual or policy righteousness be as "filthy rags"?
47. Have men who thus describe their own righteousness, any authority to include their neighbors in the judgment?
48. Of the two things, righteousness and salvation, *which* stands first in the order of time?
49. Must a man be righteous before he can be saved? Rather, must he not be saved before he can be righteous?
50. Must a sick man be strong before he can be cured? Rather, must he not be cured before he can be strong?
51. Is it not therefore clear that sinners *only* can by any possibility be saved?
52. In the degree or ratio that a man is righteous, can he be saved from sin? or from punishment?
53. In the degree or ratio that a man is righteous, can he be saved from any other than material or sympathetic evils?
54. Noah was saved from water, Lot from fire: In what other than such a material sense can the righteous be scarcely saved?
55. Many are the afflictions of the righteous: Will not the Lord deliver him out of them all?—Psalm xxxiv. 19.
56. Can this be true apart from the final redemption of all souls?
57. If there be no change after death, what will become of infants, little children, and idiots?
58. Is a theory good for anything which in the outset makes millions of exceptions?
59. If there be no change after death, what will become of really sincere Jews, Mohammedans, etc.?
60. Will the Jew continue to declare that Jesus of Nazareth was an impostor?
61. Will the Mussulman continue to cry, "Allah is great, and Mohammed is his prophet"?
62. Will the Pagan persist in polytheism and the worship of idols?
63. Will "the fool" still say in his heart, "There is no God"?
64. Will those who in *this* life doubt or deny the resurrection, doubt or deny it when they are raised from the dead?
65. Will all these myriads of souls be endlessly hardened in the falsehoods of this perishing world?
66. Rather, will not all be so changed as heartily to adore the living God, through Jesus Christ our Lord?
67. Is any man so holy in *this* life as to need no change after death?
68. Will the good be made better, and the bad be made worse?
69. Was not Christ to sit at a refiner's fire? and to be as fuller's soap?

70. If any man be all dross or filth, what is there to refine or cleanse?
71. Though in many cases difficult to see, is there not *some* good in even the *worst* man?
72. Though sometimes scarcely discernible, is there not *some* evil in even the *best* man?
73. Is there an infinite difference between the best man and the worst man?
74. Could the race be divided into strictly two classes, the good and the bad?
75. Would there be more than a shade of difference between the best bad man and the worst good man?
76. Could an infinite difference be justly made in the final destiny of the two?
77. "There is a God, and there must be a devil."—Query: Was there a God while there was not yet a devil?
78. Are you a heathen, holding to the co-eternity of good and evil?
79. If there was a God and not yet a devil, can you explain why there must *now* be a devil because there is a God?
80. "There is a heaven, and there must be a hell." Query: Do you mean that heaven and hell existed co-eternally?
81. If there was once a heaven and not yet a hell, can you explain why there must *now* be a hell, because there is a heaven?
82. If there was once a heaven and no hell, may there not yet be a heaven without any hell in contrast?
83. If there was once a God and no devil, may not the devil and all his works be destroyed, without disturbing the equilibrium of the universe?
84. If an infinite devil had absolute control of all souls, would even one soul be saved?
85. Since an infinite God has absolute control, will even one soul be finally lost?
86. What *worse* thing could the Supreme Being do than make an endless hell?
87. Could even the fabled devil do anything worse than that?
88. What *better* thing could the Lord do, than to bring all souls to know and love and worship him?
89. Can you conceive of any purpose more honorable, or any consummation more glorious than this?
90. Will anything short of it be an answer to the Christian's heart of prayer?
91. Will anything short of it interpret the prophecy, that the Messiah "shall see of the travail of his soul, and be satisfied?"

A. C. T.

No. 23.

THANKSGIVING DAY.

AN engagement to officiate at the wedding of an intimate friend, required me to mount my horse before the peep of dawn on Thanksgiving Day, 1840. The parents of the bride, at whose house the nuptials were to be celebrated, resided in a village fourteen or fifteen miles distant. I arrived in season to breakfast with the parties, and, having performed the ceremony, started home about 11 o'clock — being disposed to return by another and less frequented route.

As I journeyed leisurely along, I perceived, at nearly every farmer's habitation which I passed, the usual evidences of happiness on a Thanksgiving Day. Families were congregated, and old folks and young folks seemed to me to have pleasing prospects of turkeys and pumpkin-pies — for these things have intimate relation to the social enjoyment of such occasions. Admirable custom! said I. O that it were observed throughout the whole land, and everywhere on the same day! For would not the happiness of each family be increased by the reflection, that every other family was enjoying the same blessing?

And why should not the wealthier folks see to it, that their poorer neighbors are amply supplied for the occasion? And why should not the tenants of our Almshouses, yea, and of our Prisons also, be provided with a great abundance, and of the very best, on that day? Verily, the dinner of the Rich would be more savory, if they knew that the Poor had reason to be specially thankful; and surely we should not partake of our good things with less relish, if we knew that even the Prisoners rejoiced together!

These and similar thoughts, together with some speculations as to how such a universal observance might be effected, so deeply occupied my mind, that I lost my way about noon; and stopping at a very genteel house to inquire the road, was invited to dismount, and partake of a Thanksgiving dinner. The courteous manner of the invitation, and the venerable appearance of the good man of the house, encouraged inclination, and I entered his dwelling, first overhearing the instructions given to

"the boys," namely, that my beast should also have a Thanksgiving repast.

I was introduced to the wife, and sons, and daughters, and sons-in-law, and daughters-in-law, and soon found myself gratifying philoprogenitiveness, by playing with divers youngsters of the third generation. "Happy family! here ye are all together," said I, "while I am some hundreds of miles distant from my kindred."

"One of ours is also absent from home," said the good matron; "if *he* were only present, our joy would be full."

I saw a tear in her eye as she spoke, and thought proper to change the conversation. And to what should I change it, but to my plan for a Universal Thanksgiving? The thought was well received; and we talked about it in the free flowing of full hearts — for on Thanksgiving Day, if at no other time, *the heart* will have its way, *the head* to the contrary, notwithstanding. In this case, however, there was perfect unity with head and heart.

Presently dinner was announced, and a goodly company were we, and happy also, as we moved in procession to the large room. First in order went the old folks (man and wife for nearly forty years;) then came I, (as an honored guest,) with a buxom daughter on my arm; then followed the other members of the family; and the ploughman brought up the rear.

And what a famous dinner met our view! The large oaken table with a cloth as white as snow, was wellnigh covered with all manner of dishes, a large turkey being most prominent. There was enough for thrice our number, and to spare.

The seating of the company was admirably arranged, and seemed perfectly understood. At the head of the table sat the worthy pair, and, by courtesy to the stranger, my partner and myself occupied the other end. Right and left of us, the other members of the family were seated; and I noticed a vacant chair and plate about midway on the side next the father. My partner softly whispered to me, that the vacancy was left for her absent brother; and before I had time to make an inquiry, the venerable patriarch thus spake:

"Our worthy Chief Magistrate has recommended us to set apart this day as a special season for Thanksgiving, Praise, and Prayer; and our duty as good citizens to comply, is in harmony with our duty as Christian people. And I hope our hearts may

be suitably impressed by the blessings of the Lord, to return Him our hearty thanks for all His mercies, and to implore a continuance of His divine benediction."

I cannot give a faithful sketch of the thanksgiving and prayer which ensued. It was indeed melting — so simple in its diction — so fervent in its expression — and withal so brief. Every heart was touched; especially, when the full soul of the father was vented in a prayer for the reformation and return of his prodigal son: "Thou seest, O Lord! that a chair and plate are here for him; and Thou knowest, great God! that our hearts and arms are open to receive him." So affecting was the scene, that I freely wept; and none more fervently responded *Amen*, than did the invited guest.

After a moment's pause, carving was silently commenced in several places around the table, my own included — but the operation was suddenly suspended by the inquiry of a little grand-daughter. "Gran'-papa," said she, "why didn't you pray for Uncle John as well as for Uncle William? You prayed for them BOTH *last* Thanksgiving." A flood of tears was the only reply. "Won't he come home from hell?" she continued. In an instant I understood the whole story. John and William were both wayward sons: the latter was still in the land of the living; the former had departed to the undiscovered country; and his simple-hearted niece had been told that he was in hell! "*Can't* he come home?" she eagerly inquired.

—— O ye who yearn so fondly over *the quick!* have ye no sympathy for *the dead?* nay, for the quick who *would* but *cannot* die? Be seated at the feet of that little child, and listen to the pure language of divine humanity! Smother not the flame: it was lit by a coal from heaven's own altar! Quench not the Spirit: it is the breathing of the living God! Will ye pray for the prodigal's return from earth's wild waste to the Thanksgiving of an earthly home, and *not* pray that your own erring child may be brought from the world of wo to the Thanksgiving in the home above? Verily, I say unto you, Your creed may seal your lip — but in *the heart* ye pray nevertheless. Nay, *ye* pray not: it is *the Spirit* that maketh intercession with groanings that cannot be uttered. And shall there be also an answer? Yes, an answer also; and it shall be the answer of the Lamb of God!

—— "My dear grand-daughter," said the old man, with a

tremulous voice, "We hope Uncle John is enjoying a better Thanksgiving than this."

"Have they any Thanksgiving in hell?" said the little girl.

"My child, we hope your uncle is in heaven," replied the grandfather, greatly agitated.

I heartily desired that the conversation on that subject might here be closed; but the child, in all simplicity, subjoined, "My Sabbath-school Teacher told me that Uncle John died without a change of heart, and that he is in hell."

——Answer me, ye believers in a partial salvation: The iron which entered the soul of that venerable man and all his adult kindred—was it not forged on your own anvil, and pointed with the serpent's tooth by your own hands?——

"Perhaps he did—perhaps he is; we hope he did not—we hope he is not"—replied the aged sire in brokenness of voice, and greater brokenness of spirit. The scene was too painful for me, and I said to the innocent cause thereof, "My little sister, our Father in Heaven loved your uncle John better than your grandfather ever did; and He is a great deal more merciful. You believe your grandfather would bring your uncle to the heavenly Thanksgiving, if he could; and you may be sure our Father in Heaven will not do less."

Immediately I introduced another subject, and exerting my colloquial powers to the utmost, succeeded in diverting the attention of the family from the mournful topic. They saw my object, and I did not need words to be assured of their gratitude. A chastened pleasure was enjoyed by the whole company; and, at the close of the meal, my host invited me to return thanks. It was a Thanksgiving unmingled with tears; and we retired to the sitting-room in a joyousness of spirit unfelt for the preceding hour.

The circumstances detailed, had evidently been forgotten by the children; for in the free hilarity of the day, they soon began their wonted pranks—and I was glad to see it, not only because it amused and gratified me, but because the older members of the family enjoyed it. I even joined in the gambols of a sprightly black-eyed boy, until his merry laugh was echoed from every part of the room.

Presently, however, the youngsters betook themselves to the spacious kitchen, for a game of blind-man's-buff; and I made preparations to depart.

"I know not who or what you are," said the old man; "but I know that we have this day entertained an angel unawares. A melancholy Thanksgiving dinner should we have eaten this day, had it not been for you — for I frankly confess, that my little grand-daughter was too much for me. You know the whole story. You greatly relieved us. You did it by silencing the tongue of the prattler."

"And I silenced her, my aged friend, by convincing her," said I, "though I fear that the rest of you were only relieved. You were not convinced."

"Confessedly," said the worthy old man, "there are awful doubts still resting on my mind; and I fear that the questions which I could not answer an hour ago, will long ring in my ears, and bring down my hoar head in sorrow to the grave." After a deep gush of emotion, in which the family largely participated, he continued: "I may never meet you again. If you can throw a ray of light on the darkened pathway of an old man's pilgrimage, my soul shall bless you till my dying hour. Tell me, why you think you silenced the little girl by convincing her. Tell me, why *your* assertion should have greater force in her mind, than the assertion of her Sabbath-school Teacher?"

"Good friends, let us be seated," said I, "and we will talk this matter over. First of all, admit it to be a fact, that your son died without a change of heart. The little girl's teacher made an assertion, and she believed it. *I* made an assertion, and she believed it — though mine was the opposite of his. He had greatly the advantage of me in one respect; she knew him well — I was a stranger to her. But I had vastly the advantage of him in another respect: *he* addressed the education of the head, not yet confirmed — *I* addressed the spirit of the heart, not yet tainted by the doubts and evil of the world."

"I see it, I see it," said the old man, thoughtfully. "I pray you repeat the argument you used to her."

"It was substantially this," said I: "You fondly love your son, and would bring him to the heavenly Thanksgiving, if you could. God is more merciful than you are: will *He* do less?"

"But," quickly responded the mother, "has not God said, that those who die without a change of heart shall never be brought to Zion?"

"No, good mother," said I. "He has not; yet you have long believed that He has. My argument, therefore, does not convince you; but it convinced your little grand-daughter — for her mind is not yet darkened by education. She is as God made her — simple, pure, confiding. 'Of such is the kingdom of heaven.' She will believe anything you teach her — but yet awhile the feelings of her heart will be stronger than the lessons you address to her head. Worthy friends, if you would have joy and peace in believing, you must learn a lesson from that little child."

After a brief pause, I thus continued; "Mary and Martha had so much faith in the power of the Saviour, that they severally said to Him, 'Lord, if thou hadst been here, my brother had not died.' And Martha also added, 'But I know, that even now, whatsoever thou wilt ask of God, God will give it thee'— yet she had not faith that He could bring back Lazarus, because he had been dead already four days! Worse than this is the doubting of many Christians. They believe that Christ can save one minute before death — but not one minute afterward! Oh, friends, Christ's power extends even into the realm of death!

"Besides: is there any one who believes that infants who die in infancy, and idiots, will always be infants and idiots? or that even the best men do not require and will not experience any change after death? Surely, surely, if the good be changed at all, the bad may consistently be changed for the better; and thus all our race, including children, and those who once were idiotic, be on the upward and onward march forever."

Perceiving that these rational views of the divine economy were received as a bright and beautiful revelation, I proceeded to apply them: "We must never depart from these divine truths — that God is infinitely wiser and more merciful than we are, and that the Redeemer's grace abounds much more than the sin of man. God was as merciful one hour after your son died, as He was one hour before; and it is only *the spirit of unbelief* which says, that the Saviour's grace cannot change the sinner's heart as well one hour *after* as one hour *before* his death. Your little grand-daughter as yet knows nothing of that wisdom of this world which limits the operations of an all-present, all-knowing, all-merciful God, to the short span of

human life. And therefore she undoubtingly yielded to my argument. I addressed to her a sentiment taught me by the Wisdom from above: and her heart heard it, and believed it, and was satisfied."

"Your words are indeed like unto oil poured out freely on the troubled waters," said the old man; "and I feel as if the weight of a millstone was taken from my mind. But is there, then, no punishment for sin?"

"Yea, verily there is," I replied, "but it is a punishment meted out by the wisdom of the same merciful Father, to bring His ransomed children to Himself. Your departed son, for whom you did not pray, is in the hands of the same Divine Being as is the living child, for whom you poured out your soul in the fulness of a father's love. And they shall both be brought home, perhaps *through great tribulation;* nevertheless, they shall both be brought home to the UNIVERSAL THANKSGIVING of our Father's House; and the joyous assurance shall be heard, 'WE ARE ALL HERE!' And thus shall be verified the testimony, that when all things [God only excepted] shall be subdued, then shall the Son also Himself be subject unto Him that put all things under him, that God may be ALL IN ALL."—1 Cor. xv. 24–28.

As I rose to depart, the old man grasped my hand. His heart was full, and he could not speak. "Be not faithless, but believing," said I, as I presented my other hand to his wife. "Be not faithless, but believing, and the peace and blessing of God shall be abundantly yours. Receiving the true faith of Holy Writ, ye shall rejoice with joy unspeakable and full of glory, having the presence of THE COMFORTER, even the Spirit of Truth."

I bade adieu to one and all, with many thanks for social hospitality, and was soon on my homeward-way. The consciousness of having ministered to the comfort of a worthy household, gave to me an elasticity of spirit which I had seldom, if ever, before experienced, and my heart sang psalms in anticipation of the era when we shall "all rejoice, no wanderer lost, a family in heaven." A. C. T.

Woman's Centenary Association.

No. 26.

CONFESSION OF FAITH.

THE following is the Confession of Faith accepted by the General Convention of Universalists, at its session in Winchester, New Hampshire, A. D. 1803.

I. "We believe that the Holy Scriptures of the Old and New Testament contain a revelation of the character of God and of the duty, interest and final destination of mankind.

II. "We believe there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one holy spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

III. "We believe that holiness and true happiness are inseparately connected, and that believers ought to be careful to maintain order, and practise good works, for these things are good and profitable unto men."

Upon the basis of the above Profession of Faith, all Churches of the denomination are established. Whatever difference of opinion there may be upon other points, all Universalists agree in regarding these three articles as a clear, comprehensive and definite statement of the fundamental truths of the Christian Religion. Upon these they rest, believing that they are principles that will stand any test of Biblical research or reason, and that they are in harmony with the holiest sympathies of the human soul; believing too that they are identical with the "Faith once delivered to the Saints," which Faith "is the substance of things hoped for."

"There is one God, and one mediator between God and men — the man Christ Jesus, who gave himself a ransom for all." — 1 Tim. ii. 5, 6.

"The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads."—Isa.xxxv.10.

"I came not to judge the world, but to save the world." — John xii. 47.

"And I, if I be lifted up from the earth, will draw all men unto me." — John xii. 32.

"For as in Adam all die, even so in Christ shall all be made alive." — 1 Cor. xv. 22.

"He is not a God of the dead, but of the living, for all live unto him." — Luke xx. 38.

"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Rom. viii. 38, 39.

No. 27.

UNIVERSALISM IS TRUE.

GOD wills the salvation of all men. — "Who will have all men to be saved, and to come unto the knowledge of the truth." — 1 Tim. ii. 4.

God purposes the salvation of all men. — "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:

"That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."—Eph. i. 9, 10.

God promises to save all men. — "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." — Acts iii. 25

God makes oath that He will save all men. — "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength." — Isa. xlv. 23, 24.

God sent His Son to save all men.—"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." — John iii. 17.

Thus we see what God *wills*, He *purposes;* what He *purposes*, He *promises;* what He *promises*, He *makes oath to;* and what He *makes oath to*, He *sends His Son* to accomplish.

Shall the will of God be done? — "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" — Dan. iv. 35.

Will God's purpose be executed? — "My counsel shall stand, and I will do all my pleasure." — Isa. xlvi. 10.

Will God fulfil His promises? — "For all the promises of God in him are yea, and in him amen, unto the glory of God by us." — 2 Cor. i. 20.

Will God make good His oath? — "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." — Heb. vi. 17, 18.

Will Jesus accomplish the work He came to do? — "He shall see of the travail of his soul, and shall be satisfied." — Isa. liii. 11.

"Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." — Philip. ii. 9–11.

No. 28.

What the Bible does not Contain.

THE *Bible does not contain any one of the following expressions:* — Trinity, triune God, God-man, Adam's fall, free agency, total depravity, original sin, infinite sin, unpardonable sin, finally impenitent, vindictive justice, the last judgment, eternal death, endless death, eternal hell, endless hell, endless misery.

Nor any one of the following phrases: — Forgiveness of punishment, changed from nature to grace, day of probation, probationers for eternity, sinned away the day of grace, dropping from time into eternity, everlastingly too late, the door of mercy shut, the death that never dies.

Nor any one of the following texts: — As a man thinketh, so is he (see Prov. xxiii. 6, 7). The prayers of the wicked are an abomination to the Lord (see Prov. xv. 8, 9, 26; xxi. 27, and xxviii. 9). As death leaves us, so judgment will find us. Arise ye dead, and come to judgment. If ye die in your sins, where God and Christ are ye never can come. God, out of Christ, is a consuming fire. There is no change after death.

Nor any one of the following statements: — That God created a place called hell, not included in "the heaven and earth" mentioned in the first verse of Genesis. That "the serpent" mentioned in the third chapter of Genesis, as the tempter of our first mother, was a fallen angel, or the residence of such a being. That Adam was constituted the federal head or representative of the whole human family, and his sin imputed to each individual. That Christ suffered, in the stead of mankind, the penalty due to them for Adam's sin. That Christ will, by and by, leave the mercy seat, and take the judgment seat. That there is no such a thing as judgment in the earth. That the wickedest persons are the happiest in this life. That the devil or his works shall forever exist.

Woman's Centenary Association.

No. 29.

ARE UNIVERSALISTS CHRISTIANS?

MANY people declare they are not. But why are we denied the Christian name? We believe in a Supreme Being. We believe in all His attributes and perfections; in such a manner, too, as does not cause them to interfere with, contradict or oppose each other. We believe in the Lord Jesus Christ, the Son of the living God, the Saviour of the world. We believe in the Scriptures of the Old and New Testaments, as the record of God's revelation of His truth and purposes — we receive them as the rule of our faith, and the guide of our practice — as our only creed. Consequently we believe in *all* their promises, and in *all* their threatenings — that both will be duly and fully performed and fulfilled — that both will harmonize and unite in bringing about the glorious result for which they were given.

We do not believe in *endless* misery — but where is such a belief required in the Bible? We believe in all the Bible teaches on the subject of sin and misery, yet it does not teach us that either will be endless.

We do not believe in a personal devil, or fallen angel — but where, in the Bible, is such a belief required of any one?

Does a difference of interpretation justify denial of the Christian name to Universalists?

All Christians believe in Baptism — but one believes it means to sprinkle, another to pour, and another to immerse — yet are these, therefore, authorized to deny to each other the Christian name? Certainly not. An honest difference of interpretation of doctrines, not expressly defined, no more disqualifies a man to be a Christian, than did the differences of opinion which existed among the Apostles. Why, then, should the difference of opinion on the *duration* of punishment disqualify us from being Christians?

All who profess to be Protestants — who contend for the right of every man to read the Scriptures, and to judge of their teachings, according to the dictates of his own judgment and conscience — exclaim, "*The Bible only is the religion of Protestants;*" and yet many will deny the Christian name to a denomination that does this, receiving the Bible as their only creed!

Brethren and sisters of every Christian denomination, take these things into candid consideration; ask yourselves, "Who are we that we should set up our views as the infallible standard of Christian faith?"

Woman's Centenary Association.

No. 30.

THE MISSION OF CHRIST.

CHRISTIANS of different denominations vary materially in their notions of the precise object for which Christ came into the world. The following remarks, if attentively considered, will materially assist the candid inquirer in coming to a correct conclusion. Our Saviour, Himself, states the object of His mission in the following explicit language: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." — John xviii. 37.

A moment's attention to this passage will correct the prevailing error, that Christ came to change the Divine purpose, or the principles of God's government. His object was simply to reveal what had been unknown, and bear witness to the truth, as it was in the beginning, and ever shall be. For illustration, take one or two points of doctrine that He taught. God is good. This is true now, and it was as true ages ago. To this truth the Saviour bore His testimony, not that it might be any more true, nor to make God any better, but that man, who had been ignorant, might know and rejoice in the truth. Again, it is true that God purposes to raise the human family from death, and crown them with the life immortal. This also was true from the beginning. When man was created, and before God had pronounced upon him His first benediction, it was His fixed and immutable purpose that he should rise from the dead. But man was ignorant of this purpose, and it was the business of Christ to reveal and bear witness to the truth. For this object He suffered and died, and rose again from the dead, not that He might make the doctrine of the resurrection true, but that He might make it known. The general opinion, that Jesus came to alter the purpose of God in regard to the ultimate destiny of man, and that, but for His mission, the whole human family would have been endlessly damned, must therefore be a mistake. It was always true, and God, in His own wise counsels, purposed from the foundation of the world that man should be raised to immortal life and fadeless felicity. Upon this truth, this immutable purpose of God, the mission of Christ had no effect to render it null, or to make it more sure and steadfast. It was His province to reveal that eternal purpose which had been hidden from the ages of eternity, and give man that strong consolation which flows from a hope that is as an anchor of the soul.

Let these remarks be borne in mind and the reader will not materially err in regard to the object of the mission of a Saviour.

Woman's Centenary Association.

No. 31.

SIX REASONS

For Rejecting the Doctrine of Endless Misery.

BECAUSE it would produce no conceivable good. Neither God nor man could be benefited by it. Suppose a parent should punish a child without interruption, as long as the child should live under the operation, where would be the *good* resulting from such a punishment? We do not here ask the reader what he would think of such a parent, but would the child in this case be benefited by such a chastisement? Certainly not. If, then, chastisement of such duration would not benefit the punished, will the subjects of eternal misery be benefited by enduring such a punishment as this? It cannot be pretended that they would.

2. "God is good, and doeth good." It is the nature of goodness to produce good, and a good God could not inflict punishment, but for a good end. Endless punishment, we have seen, would not produce a good end; therefore a good God will not inflict it. As God is good, it follows that in everything which He does, He must design some good as the end to be accomplished thereby. A good end cannot be produced by endless pain.

3. "God is love," and "Love worketh no ill." If God is love, and if eternal misery would be an "ill" to the sufferer, God will not inflict it, for "Love is *kind*." It would not be *kindness* to torment a man forever. If God were hate, He might torture eternally His children, but until His nature and name are reversed, the doctrine of endless misery is a fable, unworthy the credence of man.

4. God is just. Justice is a rule of right, which in its operation gives every man his due. Consequently a punishment that is just, must always be proportioned to the magnitude of the offence punished. We observe this rule in human affairs. He who commits a slight offence receives a slight punishment. Does not Divine justice operate upon the same rule? Most certainly, else it is not *justice* at all. Now man is a finite

being, all his acts must therefore be finite. Sin must be finite in criminality. It would not, then, be *just* to punish it with an infinite, or endless punishment. Justice, too, requires the universal obedience of God's law, as much as it demands the punishment of the transgressor. The same justice, then, that punishes sin, will also cause the fulfilling of the law, which is to love God supremely, and our brethren universally. The moral law of God is binding upon *all*, and independent of the claims of justice which will eventually secure the obedience of this law by all. Jesus testifies, that "not one jot or tittle shall pass from the law, *till all be fulfilled.*" Now if men are punished eternally for finite sins, it will be unjust; and if all do not obey the moral law of God, it will be unjust. Hence, on the ground of justice, we reject the doctrine of endless misery.

5. God requires men "to love their enemies, to do good to them that hate us, and pray for them that persecute us." Does He do the same as He requires men to do? Not if He torments His enemies eternally; for in this case He does not love them that hate Him. If He does love them, how is His love exhibited? Is it exhibited in the outpouring of the vials of infinite wrath and vengeance, flooding a hell of human kind with burning seas of liquid fire? Surely hate could not treat enemies worse than this. Again, if God requires men to love their enemies, when He hates His, He requires men to be better than He is Himself. Can any one believe that God requires men to do that which He will not do, or to be better than He is Himself?

6. The Scriptures expressly discountenance this notion. "I will not always be wroth."—Isaiah lvii. 16. "The last enemy, death, shall be destroyed."—1 Cor. xv. 26. When the *last* enemy is destroyed, there can be no other enemy to injure or torment mankind.

"Produce your cause, saith the Lord, and bring forth your strong reasons, saith the King of Jacob."—Isaiah xli. 21.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah i. 18.

Woman's Centenary Association.

No. 32.

WHICH DO YOU BELIEVE?

DO you believe in a God who is perfect? Infinite in love, and in wisdom, and in power? The Creator of all things? If you do, what do you think of his purpose in regard to yourself? If he made you, what was it for? and if he made you for some purpose, will his purpose fail? Three postulates cover every possible answer.

1st. God *can* save every soul from sin and *will not;* or,

2d. God *would* save every soul but *cannot;* or,

3d. God *can* save every soul and *will.* Which do you believe?

1st. If God, who creates us *all, immortal, can* save *all* and will not; but saves only a part, is he perfect in justice or love? Is he not a *partial* God? and yet what does his word say: "*Who will have all men to be saved* and come to a knowledge of his truth." 1 Tim. ii. 4.

2d. If God *would* save every soul and *cannot,* is he an Omnipotent God? Is he perfect in power and wisdom? And if he *wills to,* and cannot, because *man* wills *not* to come to him; or the "devil" tempts, is not man, or this mythical "devil," more powerful than God? Yet what says the Scripture in Ephesians i. 9, 10: "Having made known unto us the mystery of *his will,* according to his *good pleasure,* which *he hath purposed* in himself, that in the dispensation of the fulness of times, he might gather together *in one* ALL THINGS in Christ, both which are in heaven and which are on earth, even in him." Here we see that God *wills* ALL *to be saved;* he has *purposed* it; and finally *he will bring it to pass.*

3d. The two preceding positions, then, being contrary to both reason and Scripture, there remains only the third, that God *can* save every soul and *he will:* and why not accept it? If he be an all-loving and all-wise Creator, he must have created us for a purpose, and that purpose *must be* FOR OUR GOOD. Will it be loving or good, or even *just,* because of twenty-five or fifty years of mistakes or ignorance here, to condemn a soul to be punished forever? *and to keep that soul in existence merely in order that it may be so punished?* And if the all-loving and all-wise made us for good, as he is ALL-POWERFUL also, must he not bring it to pass, in order to be a consistent and perfect God? What says the Scripture: "Look unto me and be ye saved *all the ends of the earth;* for I am God and there is none else. *I have sworn by myself;* the word is gone out of my mouth in righteousness, and *shall not return;* THAT UNTO ME EVERY KNEE SHALL BOW, EVERY TONGUE SHALL SWEAR, *shall surely say,* In the Lord have I righteousness and strength."

DR. W. T.

Woman's Centenary Association.

No. 33.

MAN'S DUTY TO GOD.

FRIEND, if you are a pious man, don't trouble yourself to read this little tract. It is not intended for you.

If, on the other hand, you are *im*pious, — one who despises, or who has decided to reject, all religion, as little is it for you.

If, however, you are one of that great majority of thinking people who believe religion to be a matter of the highest consequence, and yet who have, thus far, for some reason, held yourself aloof from it, you are the very person for whom I am writing.

Some time or other, — either moved by your own conscience, or by some outward event, or by the preaching or exhortation of some person, — you will certainly begin the work of serious attention to religion.

When this time comes, having no personal experience on the subject, you will ask for information.

Of course you will not seek information from a person obviously as ignorant as yourself; one who does not even *pretend* to understand the subject in question.

If your watch is out of order, you do not carry it to a carpenter; if you want a fence built, you do not apply to a watchmaker.

You know people, ministers or church-members, who claim to understand religion by personal experience, to find it precious, even invaluable, to themselves, and to be able clearly to show others how to attain it. When your time comes to desire this information, you will naturally go to one of these persons.

Probably, persons of this sort have already come to you, volunteering their exhortations and their counsel.

Even when you have not followed this counsel, you have probably thought it good, and determined to follow it at some future time. But by and by the exhorter will find in you, or arouse in you, an active interest in the subject of which he speaks. Then you will attend to him, and inquire of him, and make trial, more or less, of what he recommends.

Now, what I want you to notice is,

1. That your own conscience, to a certain extent, testifies to the truth of what this man says. If he accuses you, you are also self-accused. You *have* done things which you ought not to have done. You *have* omitted and neglected, and chosen to neglect, what you knew to be duties. You are not on good terms with God, as your friendly counsellor rejoices that he is. You shrink from sudden death, as your friendly counsellor de-

clares that he does not. Not merely by his assertion, but by your own confession, he has the advantage of you.

Again: when he asks if your own works merit salvation, you feel at once the impossibility of making such a claim. You are conscious that your life neither has been nor is altogether a right life; still less is it a meritorious life. Your morality is certainly not enough to boast of; and that important item, religion, has been left out altogether.

Again: when he asks if you have any assured hope in regard to the future state, any faith which enables you to look death calmly in the face, any sense of a friendly divine presence helping you to bear the troubles, and overcome the temptations, of this world, — you are abashed and silent. You have neither the supports nor the consolations which your friendly adviser has, and feels sure that he shall always have. Now —

2. As far as your own conscience *does* testify to the truth of what your friendly adviser says, he is probably right, and you will do well to heed the admonition. Let us look at some of the things included in it.

It is certain that you ought to be on good terms with God, your creator and preserver.

Why should you not be on good terms with him?

If you have never yet undertaken it, never yet thought of it, why should you not begin now?

How to begin? Is that your difficulty? Let us look at the reason of the thing.

You are conscious of the possession of these two faculties, — *reason*, to admonish you against acting foolishly; and *conscience*, to admonish you against acting wickedly.

Who gave you these two powers? God, certainly.

Why did he give them? Was it not, clearly, that you might use them in your daily life, and thus avoid foolishness and wickedness.

It results from the very nature of God, that he will fulfil his obligation to you; namely, make the way of his appointment conduct to a good end.

If you try, *and keep trying*, to avoid the things forbidden by reason and conscience, will you not, so far, be doing just what God wishes?

If, further, you try, *and keep trying*, to do the things which reason and conscience tell you ought to be done, will not this be the right way of life for you? Will it not be just what God intended when he made you, and gave those two faculties for your guidance?

In that case, will you not already be on good terms with God?

In that case, need you ever dread that passage to the next world which we call death, which God has obviously appointed for all men?

In that case, need you ever fearfully question which of his "many mansions" the Father has prepared for you? Is not that matter certain to be well taken care of?

In that case, need you ever hesitate to hold friendly communion with this loving Father? Why not tell him at any time, since he is always with you, just what you think, or feel, or wish?

To try, and to keep trying, and to cultivate intimacy with the loving Father, who is always at hand and ready to help his children, — this is the way to be on good terms with God. Now, these things being so —

3. If the friend who volunteers his advice wishes to urge upon you something *not* agreed to by your own reason and conscience, remember that the burden of proof is upon him. It is for him to show that his doctrine is the right doctrine, and yours the wrong one. And he must give not only reasons, but *sufficient* reasons. It is not sufficient for him to say that the church to which he belongs teaches so and so. What is its ground for thus teaching? It is not enough for him to say that the Bible teaches so and so; for other Christians deny his construction; and sound reason and a good conscience also deny it. God's word, and works, and his Spirit within you, should be in agreement.

When his doctrines contradict your *conscience*, the sense of right which God himself put into your heart, the case is plain and simple. Your part, then, is not to question, but to deny. Especially is this the case, if your adviser imputes cruelty or injustice, or unworthiness of any sort, to God. Such a representation is not for a moment to be received on any authority whatever. If any church teaches it, so much the worse for that church. If it teaches it as a Bible doctrine, let it settle the question with other churches which deny it as Scriptural, and with your reason and your conscience, and with the teachings of God in nature and in Divine providence. We can't afford to distrust God. We can't afford to accept God as anything less than *perfectly* wise and *perfectly* good. The first and plainest of our duties is to think well of him, and to expect benefit as the *certain* ultimate result of his providential dealing with every one of us. His rod is beneficent as well as his staff; and both will work together for the final welfare of every creature he has made. Just as long as any one continues to do wrong, in this world or in any other, just so long he will be worse off for it. Just as far as he tries to do better, in this world or in any other, just so far he will be better off for it. Thus God's justice and love work together, and will work together, until, some time or other, the last prodigal son has repented and returned.

Woman's Centenary Association.

No. 34.

REPENTANCE.

THE doctrine of Repentance is made to appear sufficiently important to arrest the attention of every man, when it is considered that it stands first, and last, and most prominent in the instructions of Jesus; that God now commands all men everywhere to repent; and that it is the only process by which sinners can obtain salvation.

In its nature, Repentance is plain, simple, and comprehensible It contains no mystery; leaves no doubt. It asks nothing unreasonable, unjust, or inappropriate; demands no impossibilities. When given as a command, it is direct and positive; asserting truth, claiming right, requiring duty. It is addressed to the conscience, judgment, and capability of the sinner, to persuade him to change his views, feelings, and conduct, so as to love and obey the divine law, without which he is totally disqualified to enjoy the salvation of God.

1. Repentance, in its most common and least important sense, signifies sorrow, regret, or dissatisfaction with one's self on account of something one has done that has proved to be wrong, or which has failed to produce the desired result. Thus, St. Paul says, 2 Cor. 7 : 8, "Though I made you sorry by letter, I do not *repent*, though I did *repent*." By accommodation it is also applied to God, Gen. 6 : 6, "It *repented* the Lord that he had made man upon the earth, and grieved him at heart." It may denote, secondly, a simple change of one's mind, opinion, intentions, or actions, either to the better or to the worse. Thus, in the parable, one son says, Matt. 21 : 29, "I will not (go) but afterward he *repented* [changed his mind] and went." So also in describing, by human language, an apparent change in the conduct of the Almighty, it is said, Jonah 3 : 10, "God repented of the evil he had said he would do unto them; and he did it not." In this use of the word a man may be said to repent of a good as well as a bad action The miser may repent that, in a fit of generosity, he gave a few pence to an unworthy beggar, and the bigot that he showed mercy to a heretic. It is used in this sense, Heb. 12 : 17, where it is said Esau "found no place for repentance"—he found no possibility of effecting a *change* in what had been done. Isaac could not recall the blessing he had given to Jacob. So also in Rom. 11 : 29, "the gifts and calling of God are without repentance," without change—they are irrevocable.

2. In its legitimate and evangelical sense, repentance denotes a change *for the better*, in one's mind, feelings, desires, resolutions faith—the principles of action. In this sense it is the work of the spirit, the gift of God, who exalted Jesus to "give repentance to Israel and the forgiveness of sins." As this internal operation can be best known of ourselves and others by outward actions, it

implies, a corresponding change of conduct, a reformation of character, ceasing from sin, and obedience unto righteousness. The connection between thinking and doing is intimate, if not inseparable. Causes are known by their effects, principles by actions, as trees are known by their fruits. So John said to them who came to his baptism, Matt. 3 : 8, "Bring forth fruits meet for repentance," evidences of a genuine reformation. Hence some critics have preferred the word *reform* to repent, as expressing more clearly and forcibly a thorough change in moral character, in principles, and in conduct. It is certain that when given as a command or inculcated as a duty, it means something more than sorrow or remorse for sins that are past. It demands a positive change in principles ; improvement in behavior; obedience to the law of God ; holiness of heart, and purity of life.

The Gospel contemplates man as a sinner, an erring child of God, a wanderer from home. It seeks him, finds him, and stretches out the hand of mercy to restore him. It moves him to make the holy resolve, "I will arise and go to my father." It meets him, pities him, takes off his rags of folly, sin, and self-righteousness, and clothes him in snow-white robes, made so by the blood of the Lamb, and restores him to God as one alive from the dead, who was lost and is found. Now this change from the character and condition of a sinner, wandering from God and his own peace, to that of a saint, redeemed, sanctified, and saved, joyful and rejoicing in the strength of his salvation, with the intermediate steps of conviction and sorrow for sin, the knowledge and love of truth, conversion and obedience to God's law, is all and every part, so far as the act of man is concerned, summed together in the simple command, "Repent." So Jesus commenced the work of his public ministry, which had for its object the salvation of a lapsed world, by directing their attention to this one great, all-important duty, "Repent, for the Kingdom of Heaven is at hand." Matt. 4 : 17. Had man never sinned, a Saviour would not have been provided, and this command would never have been given. When it shall be obeyed, a Saviour's work will be accomplished, all the world will be saved, and God be all in all.

This doctrine is inculcated in other parts of the Sacred Volume in different words, but always with equal force and perspicuity. To sinning Israel God gave command, Isa. 1 : 16–17, " Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil, learn to do well." Isa. 55 : 7, "Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, who will have mercy upon him ; and to our God, for he will abundantly pardon." Pete. called upon the murderers of Jesus to "Repent and be converted (turned) that their sins might be blotted out, when the times of refreshing should come from the presence of the Lord." Acts 3: 19.

The command unto all men is, "Be ye holy, for I am holy." Refrain your feet from evil, and your lips that they speak no guile

A very clear exemplification of this doctrine is found in the conduct of Jesus towards the sinful woman brought into the temple by the Pharisees. Of her guilt there was no doubt. To the demand of the law no objection was made. She was a miserable sinner: and sinners demanded the execution of the utmost rigor of the law upon her. When her conscience-smitten accusers had left the temple, at the searching remark of Jesus, he asked her if no man had condemned her. She replied, "No man, Lord." He said, "Neither do I condemn thee; go, and *sin no more.*" John 8: 11.

There is no mystery in such language. It is plain, positive, just, inavertible, and the conscience of the sinner, awakened by the calls of the Gospel, feels it—"Go and sin no more." Be perfect, as your Father in heaven is perfect. Without holiness shall no man see the Lord. This command is virtually addressed to all men, regardless of kind or degree of guilt, for all have sinned. Jesus came to call, not the righteous, but sinners to repentance. Professions avail nothing; creeds are of no use; past experience and all former reforms are insufficient, so long as the heart and life are not all right before God. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," James 2: 10. He is out of the way—off the track. He must "repent," be converted—turned back again, for his heart is not all pure, his conduct is not all righteous.

The motive presented to the sinner to induce him to repent is, not vindictive wrath, the fear of endless woe, nor yet the dread of punishment. All such appeals operate on selfishness only. They can awaken no pure principle, guide no living stream, produce no good. Neither Jesus nor his disciples preached the condemnation of the law, to dissuade men from vice—"Neither do I condemn thee." They presented the goodness of God, his love, mercy and forbearance as the true motive, the most pungent appeal to the sinner's conscience. "Despisest thou the *riches of his goodness*, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance?" Rom. 2: 4. The goodness of God! This is the all-powerful dissuasive from vice, the true influence by which to guide the sinner to righteousness, to Jesus, and to God. If that fails, or proves incompetent, there is no hope. Can there be any danger that it will?

See, here an endless ocean flows
Of never failing grace;
Behold! a dying Saviour's veins,
The sacred flood increase!

It rises high and drowns the hills,
Has neither shore nor bound:
Now, if we search to find our sins,
Our sins can ne'er be found.

Could sinners be made to know that God acted upon the purest principles of benevolence, and in reference to the best good o.

each and all of the subjects of his government, when he gave them a law or rules for the regulation of their conduct, they would at once discover the reasonableness of yielding a hearty obedience, and would find their truest happiness in so doing. To the reflecting mind it is clear as sunlight that, in all the demands and prohibitions of the law of God, and in all the punishment he inflicts, goodness always predominates. He governs like a wise and good Father: and sinners are invited to approach him as such, and seek the forgiveness of their sins. He has promised to accept the vilest. Oh, sinners, why will ye not return to so good a Father, and enjoy his love and protection? He loves you, and has sent his Son to save you. Will you longer spurn that love, and cling to the vices and follies of the world? Oh, return and be happy!

Two errors have long prevailed in the church, concerning the doctrine of Repentance. The first makes it consist in mere *feeling* compunction of conscience, remorse, or sorrow for sin. That the word, as sometimes used, admits of such a meaning, is not denied; but such is not its proper definition when given as a command, or enforced as a duty. It signifies more than that—a positive *change for the better*, from sin to holiness, from satan to God. Hence Paul says, 2 Cor. 7: 9—10, "Ye sorrowed to repentance—for godly sorrow *worketh* repentance unto salvation, not to be repented of." Here it is used in both senses; but it is clear that evangelical repentance, is a change from the love and practice of sin, to obedience to God's laws. Godly sorrow *worketh* reformation. Conscious and sorry that he has sinned against so just, so holy, and so good a Father, the sinner, "ceases to do evil, and learns to do well," returns from his wandering like the repentant prodigal, to the love and service of his Father.

The second supposes that the whole work of repentance can be done up in a brief space, at a certain time, often in early life, sometimes in a dream; and that it shall suffice them for this life and the next. Those who experience it deem themselves the favorites of God, *the* righteous, the only heirs-apparent to the bliss of heaven. Though such sin after conversion, repentance has no claim on them; they refer with great assurance, to their former experience, assert that they *have repented*, and are safe. Did the remorse they felt cover all past and *future* sins? Has God's law ceased its claims! Shall they who know the Master's will, be less culpable on that account? Shall they who have light, be excusable for walking in darkness? Such a doctrine is unreasonable, unscriptural, pernicious. To all such the Gospel speaks with seven fold power, "Repent—sin no more—go on unto perfection." W. S. B.

Woman's Centenary Association.

No. 35.

GOOD AND EVIL.

WHICH SHALL TRIUMPH?

THIS is the main point at issue. It forms the great battle-ground, whereon all Christians must meet for *decisive* action. Contention upon all other points, further than it may have a bearing upon this, is but mere skirmishing and beating up of quarters, without affecting the final result. But, mighty as may be its import, does it not fall so completely within the scope of human reason, as to admit of an answer more conclusive than mere probability! I think that it does. It appears to me, that if we take only the well known and admitted *facts* in the case, exclusive of all such as may be disputed, and deduce their clear and logical inferences alone, we may find ourselves driven to a solution as complete and unavoidable as attends any problem in mathematics.

What, then, are the plain facts of the case, that lie under our immediate observation?

1. There is righteousness and wickedness—approbation and remorse of conscience—enjoyment and affliction—pleasure and pain, in the world. There are many terms used to express the agreeable and disagreeable things of life, both as it regards the minds and bodies of men; but we may sum them all up under the two general terms, *good* and *evil*. Both of these exist. There is a large class of principles, actions, and feelings, that every rational being recognizes as good; and there is another large class, that is as plainly and universally recognized as evil. These are undoubted facts.

2. That there is a radical and entire opposition between the nature of what we term good and evil, is equally admitted. Righteousness and wickedness, approbation of conscience and remorse, enjoyment and affliction, pleasure and pain, and all terms of a similar character, are intended to express exactly opposite ideas. Good and evil are diametrically opposed in their nature. These few facts, which fall under every man's observation, and are universally recognized as facts, are sufficient for our present purpose.

3. The question here arises, how can the two main facts presented in the case, both exist in the same general economy? how can *good* and *evil* form parts of the same administration? If there is but *one God*, and he is *good*, whence came *evil*? or, if he is *evil*, whence came *good*?

This apparent difficulty has been generally solved by heathen philosophers, as well as by most professing Christians, on a kind of Manichean plan, which refers all good and evil to two opposing principles, or divinities—the one, the author of all good, and the

enemy of all evil; and the other, the author of all evil, and the enemy of all good; though the main point of difference, heretofore, between the heathen and pretended Christian notions, has been that the former supposed both to be *eternal* as well as *coëxistent*, while the latter held that the evil divinity dated his being not so far back as this. It appears, however, that, very recently, some Christian Perfectionist author has demolished this difference between Orthodoxy and Paganism, and given the old Manichean theory a regular Christian baptism!

4. This mode of solving the problem will not answer. If there are, in reality, two opposing divinities existing, whether we give them their Christian or heathen names matters little, one thing is certain—they cannot act as this theory supposes. If there is strict equality between them, each must neutralize the effects of the other, and neither could act efficiently in any separate undertaking. To suppose coäction in two equal and opposing forces is a solecism.

Admitting the theory of two divinities, then, one of them must be subordinate and the other supreme. It follows, then, necessarily, that if the *evil* principle or divinity is dominant, the *good* cannot act, at least, but by permission; and in this case, whatever of good there may be in the world, is only the kiss of the traitor to betray us. It must all, in the end, be made subservient to evil.

On the other hand, if the *good* principle or divinity governs, the *evil* cannot act but by permission; in which case, all that can be called evil must become, in the end, subservient to good. It must form part of a wise and good administration, and minister in some way, mysteriously to us, perhaps, to high and grand results.

These seem to be absolutely necessary inferences, from plain and admitted facts. So that if we begin with a plurality of gods, we are driven to end in a *unity* of some kind, either of good or evil; and a unity to whose administration belongs both pleasure and pain, or good and evil.

5. This leaves us but *one* supreme cause at the head of all affairs. This one being—*God* or *Devil*, as may hereafter be determined—is actually the originator of the present order of things. Whatever subordinate agents may have been at work in the matter, it is wholly unnecessary to endeavor to ascertain, so long as it is logically certain that *they are subordinate*. All is under the government of *one being*, either good or bad. *One spirit alone* created, upholds, and governs the universe. It comprises but one dominion. There is but one economy, one administration. In this one government are developed the two great facts, as we term them, good and evil. All things that exist, and that can be classed under each of these terms, belong to the economy of this *supreme* being.

6. It is necessary now that it should be clearly understood, that the *ultimate result* of this administration must correspond to *one* of these *facts*. It is impossible to conceive of a *moral* government, or an administration embracing *moral* beings, as tending to a result neither *good* nor *evil*. Its aim must be essentially one or the

other. So, on the other hand, one of these facts must be supposed to correspond to the *disposition* of him who instituted the system embracing them. The disposition of the Supreme being must be either good or evil. In either case, the *ultimate result* of his administration must necessarily harmonize with it. It will be good, if his disposition is good ; and evil, if his disposition is evil.

7. We are now ready for the question, " *Which will triumph?* " And it must be decided precisely according to the decision we make as to the *disposition* of the Supreme Being. If He is *good*, then present evil cannot be absolute ; it must be subservient to good, and good must triumph at last. Or if He is *evil*, then present good cannot be absolute ; but must be subservient to evil, and evil, in the end, reign triumphant. I see here not one spot of neutral ground to stand on. One position or the other, as here presented, must be taken, and is the true one. *Which is it ?* It must come to this in the end. The choice must be made between these two, for if we adopt any other mode of argumentation that the subject will admit of, it leads us to this point at last. So, which have we, in the Supreme Being ? a good or a bad being ? a *God* or a *Devil ?* Solemnly, I lay this question before the reader, and assure him, that on the decision depends entirely the truth or falsity of Universalism.

8. Let us not omit the important consideration here, that the ultimate and true issue here brought out, precludes, of necessity, the question of a *partial* salvation. It does not admit such a thing as possible. For, to do so, would suppose both good and evil *absolute ;* which is absurd.

Evil, as a mediate instrument to effect a good end, may exist in the economy of a good being ; and so, good may be adopted mediately by an evil being, to work out an evil end : but that both should mingle in the *ultimate result* of a government, is as impossible as that both should exist in the *disposition* of the governor. The true and only issue, then, is between universal salvation and universal damnation. Evil, unmitigated, universal, endless and infinite, must crown the consummation of the present order of things ; or universal, endless and infinite good.

9. I hardly need to add, in conclusion, that, as a Universalist, I rejoice in fully and firmly believing in the latter result. I believe that the present order of things was instituted by a Supreme Being, whose *disposition* is one of infinite goodness ; and the *ultimate result* of his administration must necessarily be in harmony with it. Everything, therefore, that we can class under the general term, *evil ;* whether natural, physical or moral ; whether the result of our own wickedness, or those mysterious dispensations of Providence, which seem to be visited upon all, irrespective of desert, must be accounted for on the *principle* established by the divine declaration, that " our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." 2 Cor. 4 : 17.

The "afflictions" here spoken of doubtless have reference to those providential visitations, which the good and obedient are compelled to suffer, in common with the evil and disobedient. They seem to have no reference to merit or demerit in the creature, but are wholly the ministers of God's ordaining.

A large amount of human suffering is of this kind, and there seems no possible way of accounting for it, but on the principle laid down in this passage.

The same good purpose is served by all our merited sufferings. The pain we deserve and receive for sin, is but another mode of working out our good. See Heb. 12 : 5–11.

Here we are assured that the chastisements God inflicts upon transgressors, are designed for their "*profit;*" and yield afterward "the peaceable fruits of righteousness unto them which are exercised thereby." See also Job 5 : 17. Prov. 3 : 11.

10. Thus, as all the evils we suffer, may be embraced in these two classes, and as the foregoing Scriptures, clearly and explicitly affirm, that each is God's minister, working for our ultimate benefit, we find ourselves at last, placed on the same ground by *revelation*, to which we have been driven before by *reasoning*. And it appears to be the only ground on which the soul can repose with implicit confidence. On arriving at this point, it feels a full satisfaction, a calm submission, and a resignation that nothing earthly can destroy.

God is good, infinitely good. God is supreme, immutably supreme. *Goodness must triumph.* "As in the realms of matter, (says Tholuck) all is attracted to a central point, so in the realm of spirits, the Divine Love is drawing all spirits to himself. Affliction and punishment, all that we receive or suffer here, are aids in the work, and will issue in good at last." M. B.

"Affliction's faded form draws nigh,
With wrinkled brow and tearful eye;
With sackcloth on her bosom spread,
And ashes scattered o'er her head.

But deem her not a child of earth;
From heaven she draws her sacred birth:
Beside the throne of God she stands,
To execute his wise commands.

Her weeds to robes of glory turn,
Her looks with kindling radiance burn,
And from her lips these accents steal,
God smites to bless, he wounds to heal."

Woman's Centenary Association.

No. 36.

PUNISHMENT AND FORGIVENESS.

THE scriptures of the Old and New Testaments most emphatically declare, that, "God will render to every man according to his deeds," Rom. 2: 6; Prov. 24: 12; that "he that doeth wrong shall receive for the wrong he hath done, and there is no respect of persons." Col. 3: 25. To the execution of such principles no exception is anywhere interposed. They stand out prominent on every page of Revelation, and every man's experience corroborates their truth. To sin, and escape the punishment of sin, is impossible. "The soul that sinneth, it shall die." Ez. 18: 4.—"The way of the transgressor is hard," Prov. 13: 15. "There is no peace to the wicked," Isa. 57: 21. "Thou *renderest* to every man according to his works," Ps. 62: 12. How shall we escape—virtually there is no escape—"if we neglect so great salvation." Heb. 2: 3.

The scriptures also teach, in language equally plain, that with God "there is forgiveness of sin," Ps. 130: 4, that "if we confess our sins, he is faithful and just to forgive us our sins." Forgiveness of sins is a distinguishing characteristic of the Gospel, without which it is robbed of half its glory. Jesus was exalted a Prince and a Saviour, to give repentance and forgiveness of sins. Repentance, forgiveness and salvation, are inseparably connected. They are parts of one system, essential in the scheme devised by infinite Wisdom, by which poor, lost, miserable sinners are to be restored to themselves, to God, and to glory.

These two doctrines, or more properly, parts of the same doctrine, however opposite and unreconcilable they may have been considered, are in perfect accordance, and essential in the economy of divine grace; and hence have strong claims upon the consideration of all men, as I shall proceed to show.

1. God, out of pure love to man, gave him laws or rules by which to regulate his conduct toward God, himself, and all men and things. Obedience to these laws is made indispensable to the enjoyment of the blessings God has provided for those that love him. The infringement of all or any of them is attended with disaster, sorrow, inquietude, and moral death. The former is the fruit of well-doing—a reward. The latter is the natural consequence of doing evil—it is a punishment. God is wiser and better than we. In compassion he assumes to determine and show man what is good, what belongs to his peace, and how his highest happiness is to be attained. He also discovers to him the turpitude of sin, and its necessary consequences, forewarning him of his displeasure and the punishment he will inflict upon him, till he returns to the path of duty. Happiness he has made the reward

of obedience, and misery the punishment of transgression; and one will follow the other as certainly as that any effect will follow an adequate cause. "Can a man take coals of fire in his bosom and not be burned?" Prov. 6 : 27. "Though hand join in hand, the wicked shall not be unpunished." Prov. 11 : 21.

2. All men have sinned, that is, violated some law of their being, and have brought a condign punishment upon themselves. In their individual and relative capacity they have sinned, and in consequence, have suffered personal and social afflictions. God will of necessity, continue to bestow his rewards and inflict his chastisements so long as man continues to obey or disobey his laws. The design in both is to draw the children of men unto himself, to virtue, and to bliss. His law demands obedience and will never be satisfied till it is rendered. But none are perfect. All have sinned and come short of his glory.

3. Jesus Christ came into the world to save sinners. God's *love* sent him here. He called upon all sinners to repent, to reform, to cease to do evil, learn to do well, to go and sin no more, that they might enter into his kingdom and partake of his glory. He was the friend of sinners. For their good he gave them pure precepts, and a clear example of perfect obedience to the divine law. He took upon himself the nature of man—all the qualities of true humanity—none of its corruptions—that he might be a perfect pattern for all to imitate. He distinctly showed the superiority of mind over matter, and that the body ought to be subject to the soul that lives in it, that men should act from judgment, or moral sense of right, and duty; of obedience to God and good-will toward all men; instead of fierce passion, blind impulses which look only on things worldly, selfish and sinful, that thereby they might attain unto honor, glory and immortality.

4. Jesus had power on earth to forgive sins. One great object of his mission was, after persuading sinners to reform, to leave off their sins by righteousness, and their iniquities by turning unto God, to give unto them the forgiveness of sins, to assure them that their former sins and iniquities should be remembered no more. In fact such assurance is a strong inducement to employ the necessary means, by which it shall be attained. Thousands have been deterred from confessing and forsaking their sins from the fear that such confession would become the very cause of their condemnation and suffering. Jesus never taught such doctrine, but one exactly the reverse of it; "if we confess our sins, he is faithful and just to forgive us our sins." In this is manifest the superiority and divine excellence of the Gospel.

5. Forgiveness is the act of clearance from guilt, and restoration to forfeited confidence and favor, by which an individual is to be esteemed and treated as though nothing wrong had occurred. *For-give-ness* is the *act* of *giving* a benefit *for*, by *force*, or reason of a moral change or reformation having been wrought in the person forgiven. The original word signifies to *send away*, release,

dismiss, remit. When one's sins are forgiven, they are sent away remitted, blotted out; and he is released from them. Under the Jewish law, this doctrine was symbolically represented by laying the sins of the people, which they had confessed, upon the head of the scape-goat, which was *sent away* into the wilderness, of which mention was never again to be made. In this was prefigured the redemption wrought by Christ when he bore our sins in his body on the cross, and spilled his blood which cleanseth from all sin; for then he established triumphantly the principles of the Gospel and showed that love was stronger than death; that the love of God, the life-blood of goodness, which he came to commend to the world, alone had the power to win the love of sinners, and induce them to forsake sin, and obey God. "Father, forgive them!" What a display of love! What a persuasive to duty! What a motive to forsake sin and come to God!

Repentance is the *act of man*, by which he returns from transgression to obedience. Forgiveness is the *act of God*, by which every stain of guilt is washed away, and the sinner, now become righteous, is restored to the enjoyment of goodness and peace—admitted back to the paradise of innocence, purity and bliss, from which he was excluded in consequence of his sins. His former guilt, under the Gospel, presents no impediment to his salvation. He that owed *fifty*, and he that owed *five hundred* pence, when they had nothing to pay, were alike forgiven. When the sinner repents, reforms, becomes good and holy, old things are passed away, and all things become new. His sins are no more imputed to him. He is, morally, a new creation, having put off the *old* man with his deeds, and put on the *new* man which is *renewed* in knowledge after the (moral) image of him that created him, 2 Cor. 5 : 17. Col. 3 : 9–10.

6. In this view of Punishment and Forgiveness, there is no contradiction, no inconsistency. God's law demands *obedience*. Sinners disobey it. God inflicts on them the penalty of the law—punishment, the natural consequence of sin, to induce them to forsake evil and return to obedience. "Whom the Lord loveth, he correcteth, even as a father the son in whom he delighteth," Prov. 3 : 12. Heb. 12 : 5—11. Jesus exhibits the "goodness of God" by which sinners are brought to repentance, and in the name of the Father forgives or blots out their sins, clothes them in the white robes of righteousness, and returns them, like the prodigal, to the security, abundance, and joys of their long forsaken home. Thus sin is punished all it deserves; for the law demands only *obedience*, as the end, and adopts punishment as one of the means of accomplishing it. Thus sins are forgiven, sent away, or remitted, and the sinner returns as one alive from the dead, to the favor and blessedness of his righteous Father.

The difficulty which has kept many minds from understanding the above doctrine correctly, has originated in the supposition, that God's law exacted a *certain amount* of punishment for every of-

fense ; that God would show no mercy without a sacrifice ; that the innocent Jesus actually suffered the misery due to all sin, each of which was infinite, and all imputed to him ; and that now al. who believe in him shall have his righteousness *imputed* to them ; and though they, in justice, deserve endless punishment, it will be *remitted*, and they shall, for the sake of Jesus, go clear.

Such a doctrine, I hesitate not to declare is a most pernicious error Do the scriptures anywhere tell of the forgiveness of deserved *punishment?* Can we do evil and evade the consequences ! " Can we walk on coals of fire and our feet not be burned ! " On the contrary, I have shown, that God will render to *every man* (not to another) *according to* his deeds—" indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." It is also asserted that " the Lord God is merciful, and gracious, long suffering, and abundant in goodness and truth—forgiving iniquity, transgression and sin, and that will by no means clear the guilty," Ex. 34 : 6–7. See also Num. 14 ; 18–19. " I said, I will confess my transgression unto the Lord ; and thou forgavest the *iniquity of my sin.*" Ps. 32 : 5.

The superior moral influence of the doctrine nere exhibited over that which teaches that the accumulated and *unpunished* sins of a whole life shall, at the expense of the rightful demands of justice. oe forgiven on repentance, must be obvious to every reflecting mind. So far from teaching that the sinner finds *present* happiness in disobedience, and escapes all punishment by conversion, we most strenuously contend for what all have found to be correct, that no sin, great or small, shall be unpunished, that even the *intention* to do evil vitiates the purity of the heart, stings the conscience with a bitter remorse, and leaves the harrowing reflection that all within us is not right, that the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men. Rom. 1 : 18, and that an equitable punishment shall be inflicted, *until obedience is produced.* It does not drive any one to despair by creating doubts concerning the sufficiency of divine grace, but holds out every inducement to effect a return to God and duty, under the assurance of finding favor and grace to help in every time of need.

Let all those who feel the stings of guilt, who bemoan the wretchedness they have brought upon themselves and others, who desire the pure and perfect joys of innocence—forsake the evil of their way, and return to God, who will abundantly pardon and give them peace and safety. God's mercy endureth for ever. It never fails. The chief of sinners obtained it. There is hope for all. Let none despair. Let all rejoice in God, and praise him for his wonderful works to the children of men. W. S. B.

Woman's Centenary Association.

No. 37.

UNIVERSALISM IN DEATH.

DEATH is an inevitable event. We cannot turn from the path in which it lies. No vision can be deemed more real than that of the open grave as ready to receive us. Sad is our lot if we see nothing beyond it, and have no "heavenly vision" unto which we may be obedient, and which can give us "strong consolation and good hope, through grace." The Universalist realizes this, and therefore his gratitude is devout and earnest towards Almighty God for the "sure and steadfast" hope given in the Gospel, that brought "life and immortality to light." No disciple of Jesus has stronger reasons for the exercise of calm submission and serene hope at the approach of death, than he has; and more triumphant conquests over the darkening power of the great enemy have never been witnessed than among the true believers in the unlimited grace of God.

But yet the opposing voice is continually heard against the sufficiency of Universalism for support in Death. With a singular contradiction, we are told, "*It will do to live by, but no' to die by.*" I call this a *contradiction*, because the religion which will do to live by, must do to die by, for what is the best preparation for death, if it be not *religious living*? If however they mean by this remark, that if there were no future life, our faith would do well enough to live by, we say it is a remark unworthy of the serious subject with which it is connected; for while we *all* admit the *absolute certainty of a future and immortal life*, and controvert only the question, "*What is to be the character of that life?*" there is no use in descending to the employment of sneers and squibs.

But why is the common objection made, that Universalism will fail the soul in Death? Not because facts certify the truth of it. No. Facts are altogether in the opposite scale—numerous, weighty, definite and beautiful. A long catalogue has been published under the title of "The Christian's Triumph, or Happy Death Scenes." No man can question in the least the truth of them, and they stand out in bold relief in contrast with the death scenes so commonly witnessed where there is more of fear than of hope. Dr. Thomas Scott, the author of a very popular Commentary on the Bible, was often distressed with fears and anxieties respecting his eternal state, and when he was earnestly desired to take comfort from the remembrance of his labors for the Church and his faith, he said,—"Even *one fear*, where *infinity is at stake*, is sufficient to countervail all the

consoling effects of faith." And here is the great evil with which the believer in a limited redemption must struggle. The *possibility* of being lost has more force to depress many souls, than all the hopes they can foster have power to console. And this will be in proportion as believers in a limited salvation are humble, and cherish but little pride for what they have done for the cause of Christ. When they recall the past, and with it contrast what they should have been and done, the soul is overwhelmed, and they are prostrated in view of sinfulness.—And not seeing the absolute infinite grace of God—his interest in every child of his creation, and his unalterable purpose to redeem all, they have died in darkness—their sun went down in clouds. Take Andrew Fuller for an example. He was a great divine and esteemed as truly "orthodox." His life is spoken of in the most exalted terms. When he lay on the bed of death, he was desponding, and his friends attempted to cheer him by detailing what he had done for the cause of the Redeemer. But no; conscience recalled more omissions of duty than performances, and he said,—"I have been a great sinner; and *if* I am *saved* at all, it must be by great and sovereign grace." The brother who preached his funeral sermon touched upon this matter, asserting that "it is not the voice of congratulation on a well spent life, however just, that is most acceptable in those awful moments, to pious minds; *that* is often heard with trembling diffidence and conscious apprehension of contaminating motives and counteracting defects. The sweetest music in the ears of expiring piety, must be struck from another string:—This is the record, that God hath given us eternal life, and that life is in his Son. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

Now, whatever lessens the certainty of God's grace being extended to *all*, must weaken *individual* hope, and give room for every heart to tremble in fear and doubt. This is common sense, and no subtleties of the schools can cover its simplicity or alter its truth. Universalism allows the full evidence of the resurrection of Jesus, and the immortality of all mankind. It has therefore, as much influence to support the soul in death, as any other form of Christianity, so far as belief in a future and immortal life is concerned. And as it asserts the continuance of God's universal love over the myriads of the immortals, it has a most powerful support for the dying, which no other religion can impart On the Infinite Mercy of God, on the eternal interest of the great Father in the spiritual well being of mankind, we repose our hope. Jesus Christ is the ordained "Saviour of the World," as "the Image of God and the Brightness of his glory."

We will occupy the remainder of this tract by giving an example of the support which Universalism has afforded in the try-

ing hour of death. I refer to Mrs. S——, of Haverhill, Mass., who was beautiful in life as in death.

Of her I can truly and earnestly say, that she was one of the most exemplary women I ever knew. Her mind was early convinced of the truth of the gospel, and she walked in its holy influence. Her trials in sickness were many and severe—unutterably so—attended with circumstances too painful for narration. Could I command the most eloquent language, it would be impossible to convey an adequate idea of the reality, awaking as it did the most sorrowful emotions in those who were but attendants where they could not aid. Her sufferings were protracted in a degree astonishing to aged experience and profound medical skill; but were borne with a fortitude and patience that well accorded with the Christian harmony of her life. Never was a being more resigned; though repeated instances of severest trial called anew for the exercise of every feeling of fortitude and patience. When she first supposed herself dying, she said to a sister friend, "If I die, tell them (her husband, relatives, and friends) I die perfectly happy." This I have reason to believe she said, because some of her relatives, who dislike our faith, had many times assured her that she would renounce her faith when death was near; and also to give a thought of pleasantness to her friends, as she expected she should expire without being able to converse, and would have them understand the emotions of her soul.

Her severest sickness continued for about a week. She was then told by her physician that he thought she could not live through the day. Myself and wife were sent for; but my wife only was able to obey the call. To her she confided a most tender message to the children, expressive of her anxiety for their welfare, and a kind remembrance to a social society in which she was an officer, adding, in her conversation, her contentment and hope in the gospel. About this time she told one of her friends to inform a Calvinistic relative that she never felt more confidence in the doctrine she had long believed than then, and to assure her that her prophecies of her apostacy were vain.

On the day previous to her death (Saturday) I visited her, and found her somewhat more easy than on the preceding evening. She expressed to me her longings to die, saying, "I never wanted anything in my life so much as I want to die." And then in a moment she added, "To die is pleasant, I think."—I remarked, that it is, if we look rightly on all things connected with it. She said it was thus that death was made pleasant to her. "I feel," said she, "that I could lie still and die without uttering one word. I long to die—it seems as if I could not wait my time." Desiring me to pray, I asked her if she had anything in particular for which she wished me to pray? Never shall I forget the sweet placidness of her countenance as she

summoned all her strength to command her trembling nerves, and uttered these words—"Pray that my aged father and mother may be strengthened in the doctrine that sustains me; that my husband, whom I must leave behind, may take good care of the children; that I may have strength given me to bear all that I *must* bear." After prayer she spoke of the joy she had derived from sitting at her chamber window, when she could not go out, and listening to the services of the sanctuary—her house being but a short distance from the church of her choice and love. The tones of the hymns of praise, the utterance of prayer, and the voice of the preacher, coming to her ear softened by the distance, had a peculiar charm, and delicious was her enjoyment.

She remarked that she deeply desired, all through her sickness, to hear singing. She wished to renew those holy and happy hours. I invited several of her friends to visit her, for the purpose of gratifying this desire. They went—and standing at the foot of the stairs that led to her room, sang,

> "How cheering the thought that the spirits in bliss
> Will bow their bright wings to a world such as this,
> Will leave the bright mansions of glory above,
> To breathe o'er our spirits some message of love;"

together with several others. Her soul was delighted and elevated, and she expressed her deep pleasure with the service of song. When the friends were retiring, she desired they would come again and "bring more." "I want," said she, "to hear more such appropriate tunes and hymns." Her soul desired many voices and much of song to express its satisfaction in the hopes of the gospel. But she was not able again to hear earthly songs. She was soon to be enraptured with the harps of seraphim. She died without a struggle, her spirit reposing in the love of heaven.

I could give as eloquent recitals of others, over whom I have lifted the prayer, giving them to God, and who died as hopefully. But I have recorded enough, and no more let the slander be heard that Universalism will not support the soul in death.—It alone is the true Comforter, for it can alone permit the dying to say to all weeping friends—"We meet again—in heaven!" H. B.

Woman's Centenary Association.

No. 38.

WILL YOU THINK OF IT?

THERE is much said in the world about *endless punishment.* It is a very popular theme, both in the pulpit and with the press. It is professedly believed by millions and millions of Christians, and by twice as many Mahometan and heathen; and it is alike regarded by them all as quite indispensable to the interests, yea, to the very existence, of morality and religion. And yet, it is somewhat remarkable, that while so many believe it, and so great importance is attached to it, and so much is said about it, there are, after all, so very few who ever seriously think of it. I hazard nothing in saying that there is no other doctrine in the world, of which men *talk* so much, and still *think* and *feel* so little. I very much doubt if there are ten men among all the thousands of its friends and advocates in the UNITED STATES, who ever gave the doctrine of endless punishment one hour's serious thought, or ever formed the faintest conception of what they thus profess to believe and teach. And this, if I mistake not, is a principal reason why so horrid a dogma is yet so popular. Men could not so readily believe it, nor defend it so warmly, nor cling to it so tenaciously, if they were obliged to think of it, and really apprehend something of its terrific character. A little sober thought upon the doctrine, would either destroy their faith in it, or drive themselves to madness.

The design of this tract is not directly to disprove the doctrine in question, or indeed to enter at all upon the argument relating to it, but to call the reader's attention to the subject, and perhaps suggest some trains of thought that may very well precede and be, in a manner, preparatory to a more careful consideration of the evidences for and against it. I would earnestly beseech all men, and especially the advocates and believers of endless punishment, to stop a moment and reflect seriously upon the subject. It deserves thought. If the doctrine is true, it can hardly be thought of too much; if it be false, the sooner and the more seriously it is considered, the better will it be for ourselves and the world. *Will you think of it?*

1. Will you think of the origin of this doctrine? It was not first revealed by God to his chosen people. On the contrary, *the heathen invented it,* and employed it for various purposes, centuries and centuries before the Israelites had any knowledge of it. It is properly a heathen doctrine. It makes no part of the revelation by Moses. It is the penalty of none of his laws. It was not introduced by divine authority under his economy. This, the learned of every denomination know, or they know at least that the doctrine is not to be found in, nor proved from, the Old Testament Scriptures. If any advocate of endless punishment denies this, let him bring

forth his strong reasons; let him refer to the passages where it is taught.

2. Will you think how improbable it is, that Christ revealed this horrible dogma in the New Testament, if it made no part of the revelation by Moses in the Old? The law was given by Moses, but grace and truth came by Jesus Christ, John i. 17. St. Paul contrasts these two revelations, 2 Cor. iii. 6–16, and calls the Law the ministration of death, and the Gospel the ministration of the Spirit, which giveth life. Does the latter teach a doctrine unspeakably more dreadful than the former? So the Gospel is called a better covenant, established upon better promises, Heb. viii. 6. How, then, can the Gospel consign men to endless punishment, which the Law never did?

3. Will you think of the place of this pretended punishment? This is called HELL, with which, as it is now used, there is no corresponding word in either the Hebrew or Greek of the Holy Scriptures. In ancient times, it was represented as deep under the earth; but since the earth has been ascertained to be a globe, many have thought it to be in its centre. Some have imagined it to be in the sun, or in one of the comets. Would it not be better to determine whether there is such a place, before we trouble ourselves to ascertain its locality? Hell is described by its advocates as a lake of fire and brimstone — a bottomless pit — a world of woe. They represent it as destitute of every comfort, and filled with every kind of misery.

4. Will you think of the horrible punishments there inflicted? These are represented as being of two kinds, bodily and mental. The *body* will be tormented in the incessant fire, rolling in seas of melted brimstone; frying in the flames; lying down on burning coals, etc. Every part, it is said, will suffer the most intolerable pains. Every sense shall have its peculiar tortures; so that if the whole body were suffering in every joint and nerve, the most excruciating agony of rheumatism, or tooth-ache, it would be nothing in the comparison. "If," says a celebrated writer on this subject, "all the severest and most barbarous tortures, which were ever invented by the tyrants of the earth, who, by anxious thoughts and hellish contrivance, improved and refined the art of cruelty, and brought it to perfection; if these, I say, were to be heaped upon the head of one man, and he were to endure them for a hundred years, yet they would not come near the pains of the damned, even for one day." But the pains of the *soul* will be vastly greater than those of the body. These are called by a certain writer on the subject, "another hell in the midst of hell." Here the damned are described as suffering intolerable anguish of an enraged conscience, the constant sense of God's everlasting displeasure, and being tortured with an absolute and complete despair of any better condition, or the least relaxation from their pains. In short, there is the absence of all good, and the presence of all evil.

5. Will you think of the society in hell? This is greatly insisted upon by the advocates of endless punishment. "The tyrants of Japonica," says Bishop Jeremy Taylor, "invented a strange torment for those who confessed Christ; they hung them with the heads downward, half their bodies into a hole digged in the earth,

which they filled with snakes, lizards, and other poisonous vermin; but even these were better companions than those infernal dragons of the pit of hell, whereinto not half, but the whole body of the miserable sinner shall be plunged. What a horror shall it be in hell, when a damned person shall be shut up with so many millions of devils?" These devils are sometimes represented as God's ministers, employed to torment and whip the damned, and to frighten them with horrid sights and dreadful noises. They make the damned their slaves, and lay upon them a thousand afflictions, griefs and miseries.

6. Will you think how long these punishments are to endure? They are declared to be *endless;* and this is the circumstance that is to heighten all the miseries of hell. After they have been suffered millions of years, they are no nearer being ended than when they first began. Various methods have been adopted to represent to our feeble comprehension something of the duration of eternity. One tells us of the time which it would take a bird to remove this great globe, on the supposition that it carried but a single grain of sand at a time, and required a million of years to bear it away and return. But after the last particle of the earth should be thus removed, though it were to occupy a period of time beyond all human comprehension, nay, beyond all computation by figures; yet this would not lessen eternity in the least degree, nor would the damned be any nearer release, than they were when the operation began. The thought of eternity overwhelms all our finite faculties; but an eternity of torments — and such torments as the damned are said to suffer — cannot but confound them, as Calvin says, with horror.

7. Will you think for what sins these intolerable, these endless torments are to be inflicted? They are the sins of this short life; sins, oftentimes, of youth, of ignorance, of indiscretion. But I wish not to lessen their guilt; I am willing they should be regarded as a million-fold greater than they are; and yet you cannot avoid feeling, that the punishment is infinitely greater than the crime. If it were supposed a man were to live a hundred years, and was to sin every second of time, day and night, during his whole life, and was to suffer a hundred million of years for every sin he committed, still his punishment would be infinitely short of *endless.* But it is not for the sins of a whole life alone, that men are to suffer endless punishment. According to the creeds, this punishment is deserved by "every sin, whether original or actual." That is, the child that should sin but once, would be punished endlessly; nay, we all deserve it for being born of a woman! To talk of God's rendering to every man *according to his deeds,* under this view of the subject, is manifestly absurd.

8. Will you think who is the author of these horrible punishments, which so far surpass all that the tyrants of the earth ever invented or sought to inflict? It is God, our Creator! It is *our* FATHER *in heaven!!* It is he who is good unto all, and whose tender mercies are over all his works. He is to torment his own children as long as he exists, and in every way in his power; he is to have no pity; he will not hear the poor wretches when they cry for mercy — nay, not even when they beseech him to annihilate them forever, but will perpetuate their existence on purpose to

make them suffer; nor can he ever torment them enough, though their torments endure to all eternity!

9. Will you think what good end is to be attained by these punishments? Whom will they benefit? Not the sufferers in hell, certainly. Not the happy in heaven; they cannot need the sights and sounds of that world of wo to make them happy. Not God; for they would disgrace, not glorify him. They would make him as much worse than the tyrants of the earth, as he is greater.

10. Will you think, that if endless punishment be a truth, both your friends, your nearest and dearest relatives, and yourself, are exposed to it, and are as likely to suffer it as your neighbors?

11. Will you think of the numbers who will suffer it? The Am. Board of Com. for Foreign Missions says, that within the last thirty years 500,000,000 heathen souls have, for aught they can see, gone to eternal death? How many then in 6000 years?

12. Will you think what good the doctrine of endless punishment has ever done in the world? Whom has it made better? whom has it made happier? On this subject, we think there has been much mistake. People have thought that the doctrine of endless punishment improved the morals of the world. History would lead us to a different result.

13. Finally, will you think what mischiefs it has done? Will you think of the persecutions it has been engaged in, and the racks and torments it has invented, and the innocent blood it has shed? Will you think of the multitudes it has driven to insanity, suicide, and murder? Will you think of the misery it has occasioned, and cannot avoid occasioning, in every good heart that sincerely believes it? Saurin acknowledged that he found in the thought of this punishment, "a mortal poison, which," said he, "diffuseth itself into every period of life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter. I cease to wonder that the fear of hell hath made some mad and others melancholy." Mr. Barnes, of Philadelphia, makes much the same confession, and says, it is dark, *dark*, DARK to him! Will you think of it?

T. J. S.

Woman's Centenary Association.

No. 39.

IS THERE ANY CHANGE AFTER DEATH?

THERE is no point of doctrine more strenuously insisted upon in the Christian church than that "there is no change after death," that man will rise from the dead, and bear the same character to all eternity, that he bears at the moment of death, — that if he dies sinful there is no possibility of his ever being saved; "as the tree falleth so it lieth," "as death leaves us so judgment will find us." Such is the belief of most professing Christians. But is this sentiment true, reasonable, supported by the record of divine truth? We sincerely believe it is not, and shall now proceed to give some few reasons for thus believing. But stop, reader, do not throw down this tract, — read it through; you have an interest in the subject, and should feel that you have, for if there is to be no change after death, I fear that neither you, myself, nor any other human being will reach heaven. Will you, therefore, read this small tract seriously, attentively, and with as little prejudice as possible?

1. If there will be no change after death, what is to become of the whole heathen world, those who live and die in ignorance of the true God and Jesus Christ? There are millions who have died, and millions more who are likely to die, without any opportunity of knowing the Gospel. Are they to be lost eternally? It is of no use to say that God will judge them according to the light which they have had. For dying in darkness and idolatry, they would be unprepared for heaven, and if God should not hold them accountable for their ignorance, they could not reach that blessed abode unless they were changed after death.

2. Look back in the history of the world at the millions and millions of human beings who have been swept from off the earth in their wickedness, the various nations and kingdoms who have died unprepared for heaven: The thousands and millions who have died in battle, by famine, pestilence, etc., etc., all, all are forever lost, if the love of God cannot affect them after death, while but very few indeed, compared with this number, have in their last moments given evidence of a preparation for heaven.

3. If there will be no change after death, I fear that not one human being will ever reach that holy place where God resides. I am aware that there are some very good Christians in the world, some that are the very salt of the earth. But I wish to ask the reader of this, if he knows of any person perfectly free from sin; a person so pure, so holy, as never to be sensible of the presence of anger in his bosom; any lurkings of envy, jealousy, discontent, or the least particle of revenge; a person pure as an angel and prepared for heaven? How perfectly pure and holy God is; can any human being in his presence declare themselves free from sin? And are there any that die, who need no change whatever after

death to fit them for the company of God and the glorified in heaven? I sincerely believe that such a person cannot be found, and the reader will, I think, acknowledge thus much. Then if the best as well as the worst of us will need some change after we have thrown off our earthly habitation, how can any of us ever reach heaven, if judgment will find us as death leaves us? Ah, methinks that even the hope of the Christian must expire, if in this life only God through his Son can affect the soul.

4. The common doctrine of the day represents even infants as born in sin, inherently depraved, in consequence of the fall; what then becomes of infants who die in infancy, if there is no change after death?

5. There are idiots, maniacs, lunatics, and the insane of every description, human beings (and there are many such) who can have no responsibility attached to them, but how are they to be saved? They cannot believe, cannot perform the conditions of salvation, but must die in their insanity. What will you do with such? Surely not doom them to endless suffering. But then there is no change for them after death. This, it is contended, is a principle of the divine government, hence we are reduced to the absurdity of supposing that they will continue insane eternally. I see no way of evading the force of this argument.

6. There is another consideration which should be borne in mind, which materially affects this subject; and it is one that should come home to every heart. What more plainly distinguishes a follower of Christ from the rest of mankind, than sympathy and benevolence? The blessed Saviour has set us a beautiful example of the tenderness of his heart. He wept with those who wept; he was feelingly alive to the sufferings of those around him, and mingled his unaffected tears with those of sorrowing humanity. This is a true Christian feeling. What then so much excites our sympathy and compassion, as to see a fellow-creature suffering pain and anguish? Let him be an enemy if you will, it is all one to the Christian heart; go look upon him under severe pain, tortured in body—oh! how will it wring from you that tender pity! How deeply and fervently will you compassionate him in his distress! Every groan that he utters will be like an iron entering your soul. But suppose that sufferer to be a dear friend—ay, one of your own children, agonizing under the contortions of some dreadful disease, or accident! Would not your own suffering be almost equal to that of your child?

Let us go somewhat further. Take a true, affectionate, sympathizing Christian, one who loves God, and loves his fellow-men. What a deep and solemn interest does he take in the future welfare of mankind. He sees many of them rioting in sin and wickedness, sinking deeper and deeper in the vortex of ruin. At such scenes how does his heart bleed! How he longs to snatch them as brands from the burning! to keep them from going down the awful road to endless ruin! How he will weep and pray over such miserable sinners! Must not all these feelings, these affections, and sympathies be carried into the eternal world? If deep, compassionate love characterizes the true Christian here, will it not characterize him in the future world? If so, and there is no change after death

in the condition of the wicked, where will be the happiness of heaven? If parents cannot be happy in this life, while their children are suffering from disease, accident, or sin, how can they in the future? O! parents, look candidly at this question: how can you be happy in heaven, while your children are suffering the direful miseries of the lost in an endless hell? If the parent's soul is bound up in the happiness of the child in this world — if the least suffering it endures harrows up his feelings — if its prodigal wanderings will call forth such deep and mournful lamentations as David uttered for Absalom, "O! Absalom, my son, my son!" what must be the feelings of that same parent, while in heaven, seeing his prodigal child doomed to suffering never to end? Will the reader say that we shall not possess the same feelings for our children or friends hereafter as we now do? This cannot be, for the position assumed is, that "there is no change after death." And besides, if such a change should be effected in the kind and sympathizing parent or friend, it would evidently be for the worse, depriving them of feelings and affections which are evidently pure and holy.

Moreover, if a change, so important, after death, can be wrought in the good and the righteous, why not a change be effected in the wicked? Surely this would redound more to the glory of God. Would it not seem more reasonable that the Almighty should, after death, soften the flinty heart, subdue the vile propensities, and purify the souls of the wicked, than that he should deprive us in heaven of all affection and anxiety for our children? Is it not more consistent with his character to suppose that he will bring back the wanderer to repentance, to holiness, and to heaven, than that he will take from the anxious Christian that strong desire, that earnest feeling for the salvation of sinners? If any are endlessly lost, and the redeemed in heaven have the least knowledge of it, surely there must be a great change in them for the worse, or heaven will be one scene of unmingled misery and wretchedness.

7. Who is it says, that no change can or will be effected in the soul after death? Is it the Bible? I unhesitatingly answer, No. Says the reader, "Does not the Bible say, there is no change after death; 'as the tree falleth so it lieth;' as death leaves us, so judgment will find us?" I answer, the Bible says no such thing; you cannot find such language in God's blessed record. Many no doubt sincerely suppose them to be there, but look once more and see if you can find the book, chapter, and verse. Positively you cannot. Have you heard your minister quote such passages, then take him this tract, and ask him to find them. Make the effort, and my word for it, you will be agreeably disappointed. They are plainly home-made scripture, and whoever originated them, must have been aware that the Bible does not teach any such doctrine, else why not be satisfied with the plain language of holy writ? But the Bible *does teach* a doctrine the very reverse of what these spurious passages are used for — does teach a change, yes, and an important one, after man has "shuffled off this mortal coil." Now for the proof. Take your Bible, and turn to these three passages; where Christ speaks of the resurrection state, and the condition of those in that state: Matt. xxii. 30; Mark xii. 25; Luke xx. 35, 36.

Here Christ answers the question of the Sadducees, which question originated in the same erroneous supposition, that there would be "no change after death," and plainly assures them that this opinion was founded in ignorance of the Scriptures and the power of God; for in the resurrection men are to be "as the angels of God in heaven," nor are "they to die any more," "but are to be children of God, being children of the resurrection." Turn now to 1 Cor., 15th chap. This chapter is devoted to the subject of the resurrection, not of the righteous, or wicked, as such, but of all mankind. For the writer expressly assures us in verse 22, "As in Adam all die, even so in Christ shall all be made alive." Read the chapter carefully, and you will find that no distinction is made between any two classes of persons. But in verse 35 the question is proposed, "How are the dead raised up?" Not the righteous or the wicked dead, but simply "the dead." And to answering this question, the apostle confines the remainder of the chapter. Plainly showing that, verses 50–56, "We shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And you will notice that while St. Paul speaks wholly of the resurrection, and that in a very definite and lengthy manner, he intimates not a word in relation to any judgment, punishment, or to any rising up from the dead, of the wicked. No! but all of whom he is speaking, having borne the image of the earthly, shall also bear the image of the heavenly. Reader, ponder over that chapter with a prayerful heart, and you will, I think, see that the opinion, that "there is no change after death," is unscriptural. J. G.

Woman's Centenary Association.

No. 40.

SIN—PUNISHMENT—FORGIVENESS.

THE reader need not be alarmed at this formidable heading, as though we were to enter upon an elaborate exposition of the subjects. The subtle relations of these questions to each other could hardly be disposed of in many pages. We intend only a few words on the practical side of the matter.

The doctrine of punishment and forgiveness justly occupies no small share of thought on the part of the earnest Christian inquirer. It is a subject of the utmost importance, both for its relation to a just judgment of the moral government of God, and for its direct influence on the conduct of the believer.

It requires time and patience to get at a perfectly clear and satisfactory adjustment of all the parts, and to fix each particular thread in its exact relation to the entire web. The Bible is plain enough as to the fact, but it says nothing of the philosophy. It declares alike the punishment and forgiveness of sin, but furnishes no explanation, starts no questions, answers none. The Scripture writers appear to understand the matter so fully, that they do not seem to have thought of any difficulties in other minds, and so made no provisions for removing them.

Nothing is more laconic and emphatic than the manner in which they state the fact that God "forgiveth iniquity, transgression and sin, yet by no means clears the guilty." Exod. xxxiv. 6. And the teaching of Scripture on this point, whenever it is direct and dogmatic in statement, is uniform to the point that it is sin which is forgiven, and not the punishment of sin; though there are some historical and dramatic passages which seem to look toward a remission of a portion of the penalty, on certain conditions. Still the positive teaching on the question is always unmistakable and in one direction. Forgiveness saves from punishment only by saving us from sin itself, which is the cause of punishment. The sinner whose sins are forgiven or blotted out, is saved from the evil which he would have suffered from future sin, but not from the evil of past sin. That punishment which legitimately follows sin, which is the natural product of it, as pain is of a wound, is never forgiven. So far from it, the punishment is often a most important agency in effecting the forgiveness or removal of the sin; as amputation of a gangrened limb is sometimes the only method of saving life. David says, "Before I was afflicted I went astray, but now have I kept thy law." Ps. cxix. 67. He sinned, was afflicted or punished, and in consequence repented, was forgiven, or put away his sin and returned to obedience — or, in

other words, was saved, saved from his sin, but not from the punishment of it.

Nothing, it seems to us, is more dangerous, morally speaking, nothing more likely to lead to sin than the popular doctrine that the sinner may by a late repentance escape the penalty of the divine law; or that Christ has, by his death, made such an atonement for sin as releases us, on repentance, from all the consequences of transgression. Connecting with this that other false idea that sin is good for the time, the way to present enjoyment and substantial happiness, thousands, without question, have yielded to the temptation, and resolved to try the experiment of present sin and pleasure, fully resolved to repent in time to escape the judgments of God in the hereafter.

Now we beseech our orthodox brethren to change the style and substance of their preaching on this point, so intimately related to the morals of society, and the welfare of the individual. Begin at once preaching to men a present retribution for sin and crime, a punishment certain, inevitable, from which no repentance, early or late, will save them. We need this preaching more and more from year to year. In spite of all the terrors of a future hell, crime and wickedness are steadily and fearfully increasing. You say we are a small people, that you have the ear and the faith of nine-tenths of the great world as it goes; and yet that great world is growing worse and worse from day to day.

If sin is pleasant, as you teach, and is not punished here; and if, as you also teach, all future punishment may be escaped by repentance in time, you may be sure that the sinner and the criminal will take the chances, and test the truth of your theory. Have done with this doctrine, then, and teach as the Scriptures do, that "there is no peace to the wicked, who are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." Let us all preach in this way, and without ceasing, and when the nine-tenths of the world whom you claim, come to believe it, and to live accordingly, we shall have fewer Winslows, and Ponds, and Pipers, and Jacksons, in the church and out; fewer murderers, forgers, thieves, and rascals generally, who are ready on the slightest temptation to try the experiment of cheating justice of her dues; or, in other terms, of testing the doctrine that evil is good, that sin and crime bring present gain, while repentance will secure them from future loss.

As if a man *could* walk on coals of fire, and not be burned; as if he could hold his hand in the fire without pain; as if he could thrust a knife into his heart and not feel it; as if he could commit a crime, and not have before his eyes perpetually the terror of discovery and exposure; as if he could forfeit the respect and confidence of all his fellows, destroy the peace of those whom he loves, and fly from home to the ends of the earth a wanderer and a vagabond with the mark of Cain upon his forehead, and not feel the shame and humiliation of an

outcast; the regret, and remorse, and unspeakable anguish, which God has denounced upon the guilty.

Ah, how much we need to have preached everywhere in these evil times the solemn truths of God's word—that sin and misery are as inseparable as substance and shadow—preached as they were of old by Jesus and the prophets and apostles; need to have it repeated, line upon line, illustrated, and enforced in every way from actual life and experience. And here we may very properly introduce from one of our daily journals a most striking illustration of the doctrine of this paper—in which we shall see the true relations to each other of sin, punishment, and repentance:

"Winslow, the forger, in the Clerkenwell House of Detention, London, as described in the cable dispatches, was a 'sorry sight.' With beard shaven and hair cropped, face sallow and emaciated, and eyes sunken and bloodshot, he presented a strong contrast with the blithe and sanguine speculator whom we knew but a few weeks ago. It is evident that he had suffered agonies of mind on that long and tempestuous voyage for which thousands of ill-gotten lucre, even if he had secured it, would have been a poor compensation. According to the telegrams, the bright, ruddy-faced young man of thirty-seven, whom we knew among us four weeks ago, is now an emaciated, shrunken man, whose vitality seems to have left him, and who has grown old fearfully in that short time. He is suffering mental torment, and seems to be ruined, not only spiritually, morally, and financially, but physically as well. His wife and sister-in-law beyond the channel, unprotected, save by the grim guardianship of the police, and had been stripped of all their baggage and money and had no friends near to aid or comfort them. This wretched criminal, broken down and sobbing like a child at the miserable plight to which he had brought those dearest to him, was a spectacle to touch the heart of the sternest minister of justice."

Now what forgiveness is possible for this man? He ran away from his country, and from justice, as he thought. But did he? Did he run away from himself? Did he run away from conscience and memory? Suppose he escapes the State prison, does he escape from the untold terror and anguish already endured? And does his late repentance secure him from all future suffering, from all remembrance of what he was, of what he has lost, and from all knowledge of what he is? And can any forgiveness remit the punishment and self-torture which he endures when he thinks of the shame and suffering he has brought upon his family, of his blasted reputation, the dishonor he has done to religion, the abhorrence of all honest men, and the curse which always follows and abides in the heart and home of the wicked? No, *No!* says the Word of God: "He that soweth to the flesh, shall of the flesh reap corruption; the wages of sin is death; though hand join in hand, the wicked shall not go unpunished; God is

angry with the wicked every day; the righteous shall be recompensed in the earth, much more the wicked and the sinner."

We entreat every one who may be reading what we are writing here, to look these truths fully in the face. Do not for a moment think you can cheat the unerring justice of heaven, or shelter yourself from the all-seeing eye of God. Do not cheat yourself with the idea that you can do wrong, that you can be dissipated and corrupt, that you can lie, and forge, and steal, and find good, find happiness in it. No such thing is possible! The moment you enter the path of sin you light the fires of hell within; and every step you go, they will increase in power and intensity, and you have less and less power of endurance. The fever in your veins, the hot blood in your heart, the scorching fire in your brain, trembling nerves, failing strength, bewildered thoughts, distaste for all employment, dread of every virtuous presence, self-humiliation, remorse and shame, stinging rebukes of conscience for the anguish which wrings a mother's heart, and a father's, and the cloud overshadowing home and its inmates—these make the fuel which adds to the ever-growing flame, burning and consuming, till every nerve and fibre of the heart shrivels, crisps, and snaps in the glowing furnace, and all that is left of your promised happiness is ashes and black smoke! T. B. T.

"Live while you live," the epicure would say,
And seize the pleasures of the passing day.
"Live while you livĕ," the moralist replies,
And give to God each moment as it flies.
Lord, in my view, let both united be:
I live in pleasure while I live to thee.

Woman's Centenary Association.

No. 41.

GOD'S WILL, PLEASURE, PURPOSE, PROMISE, AND OATH.

IT is the will of God to save all souls. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of *God our Saviour; who will have all men to be saved*, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who *gave himself a ransom for all, to be testified in due time.*" 1 Tim. ii. 1–6. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And *this is the Father's will* which hath sent me, *that of all which he hath given me I should lose nothing*, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John vi. 37–40.

This is not a will of desire, merely, but of purpose, such being the meaning of the word *thelo*, as the following passages show:

"For as the Father raiseth up the dead, and quickeneth them, so also the Son quickeneth whom he will." John v. 21. "And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." Matt. viii. 3. "The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee." Luke xiii. 31. "We will not have this man to reign over us." Luke xix. 14.

A good being, a Father, could have no other will than the welfare of his children.

His will is finally to be accomplished. "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." Job xxiii. 13. "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." Prov. xix. 21. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him what doest thou?" Dan. iv. 35. "Thy people shall be willing in the day of thy power." Ps. cx. 3. "Thy will be done." Matt. vi. 10.

It is God's pleasure that all shall be redeemed from sin and error. "For thou hast created all things, and for thy pleasure

they are and were created." Rev. iv. 11. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Ezek. xviii. 32. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth even in him." Eph. i. 9, 10. God's pleasure will be performed. "I will do all my pleasure." Isa. xlvi. 10. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," lv. 11. "The pleasure of the Lord shall prosper in his (Christ's) hand," liii. 10, 11.

It is God's purpose to save all. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ; in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Eph. i. 9–14. The phrase, "all things," here employed, denotes "the universe," according to Professor Stuart, and Archbishop Newcome says the phrase means "all intelligent beings." God then purposes to unite in one all intelligent beings, that is "the whole purchased possession." God's purpose will be executed. "The Lord of hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass; and as I have purposed so shall it stand—for the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?" Isa. xiv. 24–27. "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it," xlvi. 11. "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. If God had no purpose, he would not be a God. If a bad purpose, he would not be a father. He had a good purpose. It embraces the moral universe. It will be fulfilled in the holiness and happiness of all mankind.

It is sometimes said that the divine will is defeated, and Matthew xxiii. 37, 38 is quoted: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her brood under her wings,

and ye would not! Behold your house is left unto you desolate." But such critics do not read the next verse: "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." It was a postponement, but not a defeat, of the will of Christ.

Thus God's will, purpose, and pleasure are all invested in the work of universal redemption, and his will, purpose, and pleasure will be accomplished, for they will remain eternally the same, inasmuch as he is "without variableness or shadow of turning." James i. 17. God wills, and Christ wills universal salvation, the people shall be willing, and God's will shall be done.

He has pledged his sacred promise to render all his offspring holy and happy. In the beginning he announced the temporal duration of sin, and the death of evil. "And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Gen. iii. 15. What is the serpent, or man's tempter? "Every man is tempted when he is drawn away of his own lust and enticed." James i. 14. Satan and his works are the lusts of the flesh, and are to be destroyed.

This promise he renewed to the patriarchs and confirmed to the apostles. In thee "shall all families of the earth be blessed." Gen. xii. 3. "In thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. "I will perform the oath which I swear unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Gen. xxvi. 3, 4. "And in thee, and in thy seed shall all the families of the earth be blessed." Gen. xxviii. 14. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his son, Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts iii. 25, 26. "And the Scripture foreseeing that God would justify the heathen, through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." Gal. iii. 8.

All the nations, families and kindreds of the earth are to be blessed with a gospel blessing, to consist in being turned away from iniquity, and the Universalist can plead the promise of God for his faith. "That anchor holds."

He will fulfil his promise. "God is not a man that he should lie, neither the son of man that he should repent. Hath he said and shall he not do it? or hath he spoken and shall he not make it good?" Num. xxiii. 19. "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." Rom. iii. 3, 4. "For all the promises of God in him are yea, and in him amen." 2 Cor. i. 20.

Jesus is the appointed means to accomplish this end. "My meat is to do the will of him that sent me, and to finish his work." John iv. 34. "Thy will be done," Matt. vi. 10, was his constant prayer. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 17. "We have seen and do testify, that the Father sent the Son to be the Saviour of the world." 1 John iv. 14. "And I, if I be lifted up from the earth, will draw all men to me." John xii. 32.

God wills the salvation of all men. "Who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. ii. 4. The will of God shall be done. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan. iv. 35.

God purposes the salvation of all men. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i. 9, 10. God's purpose will be executed. "My counsel shall stand, and I will do all my pleasure." Isa. xlvi. 10.

God promises to save all men. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Acts iii. 25. God will fulfil his promises. "For all the promises of God in him are yea, and in him amen, unto the glory of God by us." 2 Cor. i. 20.

God makes oath that he will save all men, and he will make good his oath. God sent his Son to save all men. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii. 17.

Jesus will accomplish the work he came to do. "He shall see of the travail of his soul, and shall be satisfied." Isa. liii. 11. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philip. ii. 9–11. What God wills, he purposes; what he purposes, he promises; what he promises, he makes oath to; and what he makes oath to, he sends his Son to accomplish, and Jesus does accomplish. J. W. H.

Woman's Centenary Association.

No. 42.

GOOD IN EVIL.

One adequate support
For the calamities of mortal life
Exists, one only, — an assured belief
That the procession of our fate, howe'er
Disturbed or sad, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.

NO evil is wholly evil! This is one of the bright gleams of light that stream in upon all nights, even the darkest. No evil is wholly evil. Behind the blackest cloud the sun shines — or the stars. All our trials and sorrows have elements of good in them; hopeful features which smile upon us in gentle reproof of our unbelief and discouragement. Now and then, as the swift shuttle passes, we catch glimpses of bright threads weaving themselves into the dark web of our affliction. Hidden relations of events are discovered in this or that direction, where we did not look for them. And, by and by, the future good, which at first was shut out by the present and nearer evil, begins to lift itself into the line of vision; and we feel our faith increased, and confirmed at last, in the ever joint action of the infinite power and love of the father.

Long time ago I wrote thus; and, as the years drift by, and the sphere of observation and experience is extended, and I discover how singularly the threads of good and evil, joy and sorrow, sickness and health, cross and recross as warp and woof in the loom of life, and intertwine and weave up into the web of destiny; the more firmly do I believe this, the greater is my confidence in that wisdom, which ordains evil as well as good, which orders with equal mercy darkness and light, suffering and rejoicing, death and life. Day by day, and year by year, the divine fact comes into clearer light, that all evil has a sunny side to it, that sorrow is the twin-sister of joy, and the grave only the vestibule to the temple of immortal life.

"There is no sorrow, friends, but it has still
Some soul of sweetness in it; there 's no ill
But comes from him who made it, and is good
As fruit in season, leaf in budding wood."

This affliction that has come upon you, this sickness that consumes your strength, and wastes the body, and withdraws you from the activities of life, is not in vain, not without some purpose of good for you. Receive it in a trusting spirit; improve it in lifting up the soul to God. Let the weary hours of weakness and pain be lightened by thoughts of heavenly things, by sweet communion with the Holy Spirit; by recollections of past events, which have revealed the good there is always hidden away in evil, which have shown the benefit there is in every grief or trial that the Lord appoints; by numbering to yourself the occasions in your own life, and in the life of others, when you have seen how much better it was that God's will was done rather than yours or theirs.

A thousand times have I repeated to myself these lines, whose truth is equal to their beauty:

> "With patient heart thy course of duty run,
> God nothing does, nor suffers to be done,
> But thou wouldst do thyself, if thou couldst only see
> The *end* of all he does, as well as he."

Nothing seems to me more certain than this. With all my soul I believe that if we could see the end of all we suffer as clearly as God sees it, we should not lift a finger to change it. However deeply the iron might enter the soul, however bitter the cup of our afflictions, how great soever the wreck of our hopes and plans on the sea of adversity, — still, if we could understand the purposes of God, the exact thing he means to accomplish by our trials, the thing he is doing we should do ourselves.

In the depth of his distress Jacob exclaims: "Me have ye bereaved, Joseph is not, and Simeon is not, and now ye will take Benjamin away — all these things are against me." Poor old man! These things *seem* to be against you, but they are not. They are all *for* you; they are the very things you would do yourself, if you only knew the significance of them. They are not evil, but good; not death, but life to you and yours. What a lesson of humility and faith this story teaches: Joseph pleading in anguish of soul with his brethren, and they will not make him governor of Egypt, and the saviour of his family and kindred! Jacob bitterly weeping over an affliction, which was only the angel of God waiting to restore to him his long lost son! How ought these to rebuke our mur-

muring and impatience, when sickness, or bereavement, or any kind of misfortune falls to our lot.

So *we* misjudge the ways of God, and miscall his providences. The names we give to the divine methods and agencies make sad confusion of the truth. We call this good and that evil to-day; but to-morrow reveals our mistake, corrects our judgment, and compels a change in our vocabulary.

The boy of ten, who sees happiness only in kites and balls, in sleds and skates, thinks it a sore affliction to be shut up in the hated school-house, under a stern master, compelled to learn the hardest lessons — this to him is the greatest evil you can put upon him. But, as the years flow on, and bear him forward into the activities of life, he finds that the greatest evil at ten, has changed into the greatest good at thirty, and opened for him ways of wealth and usefulness, and set him in the high places of honor and power.

I think it is so with all our trials — yea, with all the evils of our world — that there is a germ of good in them, which by and by buds and blossoms into fruit. We do not like much the black and smutty charcoal, but it is what nature makes her diamonds of. The evil we suffer is only the black and sooty carbon, which, when the necessary conditions are present, is converted into good, into the brilliant and valuable diamond. We ought, therefore, to be very slow in our judgment of the ways of Providence.

What we need most of all, what you need, my suffering friend, is, *Trust in God.* Try to learn this lesson, and to apply it now in the days of your tribulation, when the body sinks under disease, and the spirit faints; when your hopes grow dim, and the clouds begin to drift between you and the setting sun, and a darkness as of the night gathers about you. How beautiful was the simple faith of our childhood, when, however dark the night, however devious the way, we were ready to put our hand into the hand of father or mother, and walk forward with unfaltering heart, confident they would lead us to the shelter and security of our dear home.

Accept and cherish the same sweet and childlike faith in God, who is also our Father. The path, by which he brings you on your way, may sometimes lead out into the darkness and the desert, may, as in the case of Joseph, lead down into Egypt; but forget not that God dwells in the prisons and pal-

aces of Egypt, as well as in the tents of Jacob; that he is present everywhere, and always, and as a refuge and a comforter. Be patient and hopeful, therefore; remembering that, however this sickness may terminate, the hour approaches, —

> "When all the vanities of Life's brief day
> Oblivion's hurrying hand shall sweep away;
> And all its sorrows, at the wakening blast
> Of the archangel's trump, shall be as shadows past."
>
> T. B. T.

WATCHERS AT THE GATE.

I 'M kneeling at the threshold, weary, faint, and sore,
Waiting for the dawning, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of His presence, to the gladness of His home.

A weary path I've travelled, 'mid darkness, storm, and strife,
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er;
I'm kneeling at the threshold; my hand is on the door.

Methinks I hear the voices of the blessed, as they stand
Lingering in the sunshine of that far-off, sinless land!
O! would that I were with them, amidst the shining throng,
Mingling in their worship, joining in their song!

The friends that started with me have entered long ago;
One by one they left me, struggling with the foe;
Their pilgrimage was shorter, their triumph sooner won:
How lovingly they 'll hail me when all my toil is done.

With them the blessed angels, that know no grief nor sin;
I see them by the portals, prepared to let me in!
O! Lord, I wait thy pleasure; Thy time and way are best;
But I 'm wasted, worn, and weary. O! Father, bid me rest!

Woman's Centenary Association.

No. 43.

IS THY HOUSE IN ORDER?

WE ought always to live in such way as to be prepared for whatever the day may bring forth. Not that we should ever be living in the shadow of death, or in constant expectation of sickness or calamity of any sort; but with wise regard to the possibility of misfortune, sickness, bereavement or death, at any moment. If we keep this in mind, and reflect upon it as a possibility at any time, as a certainty some time, we shall be careful to set our house in order, and so dispose our spiritual and temporal affairs, that we shall never be surprised or alarmed, however sudden the event.

This present sickness of yours has come upon you perhaps quite unexpectedly. Doubtless, could you have foreseen it, you would have finished many things now left incomplete; you would have brought your business into more compact form, arranged your papers, balanced your books, and gathered up all the loose threads in the web of your plans and purposes, which this sudden sickness has sadly entangled and deranged.

You do not know, no one can tell you, how this sickness will terminate. It may be that God, in his gracious mercy, will give you safe recovery; and it may be that, in equal mercy, he will call you to bid the world a final adieu. At any rate, if you recover from this sickness, you step back from the open grave only to approach it again in a few years, or a few months, perhaps.

Are you prepared for either issue? Is the soul ready for the change, strong in its faith, clear in its vision? Have you no errors to correct? no wrongs to redress? no shortcomings to regret? no sins to repent of? are your worldly affairs disposed according to your wishes? are there no last things you desire to do? no last words of direction and counsel you need to speak? In a word: Is your house in order? If so, then happy are you, for no sickness can surprise you into confusion; and death, however sudden, cannot alarm you.

There is no duty a man owes to himself, or to his family and those who love him, so sacred and binding as this perfect preparedness for sudden sickness and death. Since we never know when they may come, we should never be in any other than a state of readiness to meet them. The true Christian proves himself such by being ever ready, ever prepared in all respects, whether as regards himself, those dependent on him, or the world at large. He lives every day mindful of the fact that he may be prostrated by disease, or come to his death by some sudden calamity; and therefore, for this very reason, passes through life composedly, knowing that he *is* ready, ready to live or to die, as to the Lord may seem best.

"Who knows what his end may be? Who can in any way foretell whether he may not be cut off by some untoward accident? Therefore, prepare thy house, keep thy domestic affairs, thy worldly concerns, in order, so that, if thou be called away suddenly from the midst of thy friends, everything shall be found after thy dissolution arranged with such perfect care, that there shall be no neglected parts, no confusion. The praise of the living will follow thee; the blessings of thy loved ones will reach thee in the eternal abodes; thou wilt have fulfilled one of the most sacred duties towards those who are bound to thee by the ties of blood. We may always take it for granted, that he who kept his domestic affairs in order was found prepared in those more important matters also that lay between him and God. Live and act each day so that after thy death, were it even to take place the next minute, thy family shall not be left in want, and no blame shall attach to thy name. For the good name of the departed must ever be the most blessed inheritance to those he leaves behind. Arrange thy affairs so that they may at any moment be laid before the eyes of strangers, as is always more or less the case after our demise.

"Prepare thy house! If thou leadest at all times a life of piety, innocence, benevolence, full of active well-doing, and free from hatred or anger, such as Jesus thy Saviour taught thee, then sudden death can only be to thee a sudden benefit. Why shouldst thou dread to appear before God? Art thou not ever in his presence? Hast thou not been, even from thy birth, one of his children, whom he holds in his arms, whom he watches over and protects? He knows thy shortcomings; but he knows also thy earnest efforts to correct them. He sees also the honest fight which, in order to be worthy of him, thou fightest against the temptations to sin; he sees how often thou hast resisted and overcome thy tendencies to avarice or sensual enjoyment; he witnesses thy endeavors to make amends for every fault by noble actions. Ought a child to fear to appear before its loving parent, even though it have not yet conquered all its faults? Has not Jesus revealed to us the infinite mercy of the Father in all its beauty! Has he not given us assurances of his grace and his forgiveness?"

Fear not, then; but diligently ordering all thy worldly affairs, and walking after the example, and in the spirit, of thy Lord and Master, be prepared and waiting for the voice of the Lord. The measure of thy duties filled, the work given thee finished, the lessons of earth all learned, thou wilt be ready, when that voice comes to thee, to answer, as the "child Samuel" answered to the heavenly call,—"Here am I; speak, Lord, for thy servant heareth." T. B. T.

Woman's Centenary Association.

No. 44.

THE LESSONS OF SORROW.

Deem not that they are blest alone,
Whose days a peaceful tenor keep;
The God who loves our race has shown
A blessing for the eyes that weep.

IT is a just observation of an eloquent writer, that "sorrow as illustrated in Christ's life, and as interpreted in his scheme of religion, has assumed a new aspect, and yields a new meaning. Its garments of heaviness have become transfigured to robes of light, its crown of thorns to a diadem of glory; and often, for some one whom the rich and joyful of this world pity — some suffering, struggling, overshadowed soul — comes there a voice from heaven, 'This is my beloved Son, in whom I am well pleased.'"

It is certainly true, that the suffering and the death of Christ, and the spirit in which they were met and endured, have given a new meaning and dignity to sorrow. And there is something morally grand and beautiful in it, when borne with sweetest patience and serenity of soul, by some frail and feeble sufferer who, but for the example and the religion of Christ, would sink under it into despair; or be irritated into pitiful and useless resistance against that gracious Providence which is forever shaping evil to some beneficent result. And how many have thus been made strong in their weakness by the life and sorrows and death of the blessed Saviour. How many have bowed in willing submission to the divine appointments, and welcomed to their souls the perfect peace of resignation, when they have come to see that they are only treading the path which Jesus trod before them, and trod too for their sake, that they might have courage to go on to the end.

That is a singularly significant and suggestive statement of the apostle: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba! Father! The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." *If so be that we suffer with him!* Is it not clear from this that suffering is one of the established ordinances of God, with specific reference to our spiritual discipline and exaltation? intended as a means for building up character, and developing our higher nature — in a word, as one of the conditions of our heirship with Christ, "*that we may also be glorified together?*"

And what a remarkable testimony of the Holy Spirit is that

which says, "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." And if it were necessary that Christ should suffer in order to become perfectly fitted for the work to which the Father appointed him, can you expect, my afflicted friend, to be perfect in all things without suffering? Can you spare the lessons of sorrow which it was needful the Son of God should learn, preparatory to his complete consecration? Are you already so trained and strong in spirit that you can spring at once to the loftiest height of heavenly exaltation, without passing through the dark valley marked by the bleeding feet of Jesus? Ah, no — you, and all of us, need the discipline of sorrow and suffering to fit us for the great work of life; to shape into symmetrical proportions the moral and spiritual elements which make up a truly divine character.

And it is one of the first lessons which sorrow teaches, that life is not merely happiness, in the material definition of the term, but virtue, usefulness, character in its largest and best meaning; character as it appears in Christ; as the symbol of all that is gentle, generous, self-sacrificing and divine. This is the great end of our being; and it is for this that evil is mixed with good, that the shadow of disappointment so often falls athwart the pathway of our enjoyments, that our smiles are sometimes so swiftly veiled in the midst of tears. Afflictions, losses, bereavements, death, are the Lord's angels in disguise, leading us up the heights of celestial perfection and glory. Through them we learn to conquer our weaknesses, to lift our hopes and desires out of the dust of our earthly life, and to set the spirit and its aspirations above the passions and demands of the flesh; till at last we come to feel with the apostles that, "though our outward man perish, yet the inward man is renewed day by day — for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

O child of sorrow! O sad and weary sufferer! what are all your transient griefs compared with this glorious issue? And why should you faint, or murmur, that you must for a little sow the seed in tears, if this be the heavenly fruitage they bear? Why should you accuse the Father, and think that discipline severe which it is in your power to turn into faith and holiness and spirituality? T. B. T.

Woman's Centenary Association.

No. 45.

THE EARTHLY TENT—THE HEAVENLY HOUSE.

A FREQUENT and pleasing figure or metaphor of the Scriptures, is that which represents mankind as sojourners or temporary dwellers on earth, having their home or permanent residence in heaven. David, in his prayer to the Lord, says, "All things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding."—1 Chronicles xxix. And Peter says, "If ye call on the Father, who without respect of person judgeth according to every man's work, pass the time of your sojourning here in fear;" that is, reverently toward this Father. Then there were the ancient saints who "confessed that they were strangers and pilgrims on the earth."

This figure furnishes abundant subject-matter for meditation, and presents a pleasing and consoling truth to the thought of the sufferer, and of those who have seen their beloved pass on out of their sight. This is not our home—we are away from home in this world. We are travellers, sojourning here and there, on the way to the country beyond the river, our native land, from which we went out at birth. "We have no continuing city here, but we seek one to come;" as did the old patriarch, who "sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise—for he looked for a city which hath foundations, whose maker and builder is God."

We should seek to be in this frame of mind, to feel with Abraham that we are pilgrims in this foreign land, journeying forward every day toward a city having foundations, the New Jerusalem on high. We ought to make this a subject of frequent thought, and cheerfully look forward to the time when we shall go to take possession of our heavenly mansion, or, in the language of the apostle, when we shall "come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant."

What a glorious company, indeed, ready to receive us, and give us welcome when we come into that beautiful land wherein we are to abide forever. It is something, truly, to look forward to, to be glad for; something to give courage and strength as we travel on through the pleasant valleys, or the waste wilderness, or over the rough mountain passes of

life. It is a sweet and soothing thought, that every day is one remove nearer to the mansions of the blessed, where all our journeyings shall end in the dear quiet of home; where all the saints of earth and of heaven, and all the great and good of all ages and all worlds, are waiting to greet us with rejoicings, to embrace us in the arms of everlasting love.

Tired with our long travel, fainting with hunger and thirst, the hot sun of the desert blazing upon us, O how grateful to the sinking frame is the sight of the green and shady palms, that lift their tall plumes along the horizon, and discover to us the boundaries, the end, at last, of the great sand waste; the region of grass and flowers and fruits and running waters, the shady nook in which nestles "the sweet, sweet home," where we shall find rest and peace, and all the joys of tenderest affection forevermore. Some one has said in pleasant phrase, and to be remembered by all, —

> "Here in the body pent,
> Absent from heaven I roam,
> Yet nightly pitch my moving tent
> A day's march nearer home." — *Montgomery.*

How beautiful, how comforting! Absent from heaven, from home, yet every night we are one day's march nearer to it; one day less between us and those we love, those who are waiting to welcome us to the city of God, and to bring us to the place of our rest.

And this leads to that beautiful passage of Paul in 2 Corinthians v. 1: "For we know that if our earthly house of this tabernacle (tent) were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" — or substantially, "we know when our *temporary tent* of the body is struck on earth, we have from God an *eternal house*, not made with hands, in the heavens." The beauty and force of this passage is mostly lost in the common translation. The contrast which the apostle sets out is between a movable tent and a permanent house; between a temporary sojourn, a journey, a pilgrimage on earth, and an eternal residence in heaven.

There is allusion to the ancient Jewish tabernacle, which was only a temporary abode, and which, whenever the Israelites moved from the place of their sojourning on the way to the promised land, was *dissolved*, or *taken in pieces*, and the ark of the covenant, covered with its own curtains, was carried forward by itself. The comparison is between this humble tabernacle or tent, thus taken to pieces and moved from station to station, and the splendid temple in which the sacred ark found a fixed and permanent abode.

So the body is the tabernacle, or tent, in which the spirit takes up its abode while on its journey to the promised land; and when this mortal habitation is dissolved, when the *tent* is struck by Death, then the soul is clothed upon with the immortal, and enters into its heavenly *house*, the building of God,

where, its pilgrimage ended, it will dwell rejoicingly forevermore! Hence Paul says, "We desire to be clothed upon with our *house* which is in heaven; for we that are in this *tent* (tabernacle) do groan, being burdened, not that we would be unclothed, but clothed upon, that mortality may be swallowed up of life . . . . knowing that, whilst we are at home in the body, we are absent from the Lord — for we walk by faith and not by sight."

There is no metaphor in all the Bible more beautiful than this, or more full of comfort to the weary toiler, to the heart that has been bereaved, to the poor sufferer who, with failing strength and trembling step, is approaching the end of his life pilgrimage. At home in the body we are absent from the Lord; dwelling in tents we have no fixed habitation, we are travelling onward toward the city where our home is to be, where our kindred dwell, or will by and by come to join us. Here everything is transient, changing, temporary — there everything is permanent, fixed and final. Here we meet and part; to-day we are together rejoicing, and to-morrow we are scattered in sadness and tears. But there we are together always, no more separation nor sadness, we are *at home* in the many mansions of our Father's house. This thought of the heavenly home, and the transfer to it of one after another of the family circle, till all our heart's treasures are on the other side, finds beautiful expression in the following passage from "Athanasia, or Foregleams of Immortality:"

"*Our home is always where our affections are.* We sigh and wander, we vibrate to and fro, till we rest in that special centre where our deepest loves are garnered up. Then the heart fills and brims over with its own happiness, and spreads sweetness and fertility all around it. Very often, when the eyes are closing in death, and this world is shutting off the light from the departing soul, the last wish which is made audible is 'to go home.' The words break out sometimes through the cloud of delirium; but it is the soul's deepest and most central want, groping after its object, haply soon to find it as the clogs of earth clear away, and she springs up on the line of swift affection, as the bee with unerring precision shoots through the dusk of evening to her cell.

"How admirable are the arrangements of Providence by which he gradually removes the home-centre from this world to the other, and so draws our affections towards the heavenly abodes! We start in life an unbroken company; brothers and sisters, friends and lovers, neighbors and comrades, are with us; there is circle within circle, and each one of us is at the charmed centre where the heart's affections are aglow, and whence they radiate outward upon society. Youth is exuberant with joy and hope, the earth looks fair, for it sparkles with May-dews wet, and no shadow hath fallen upon it. We are all here, and we could live here forever. The home-centre is on the hither side of the river, and why should we strain our

eyes to look beyond? But this state of things does not continue long. Our circle grows less and less. It is broken and broken, and then closes up again; but every break and close make it narrower and smaller. Perhaps before the sun is at his meridian the majority are on the other side, the circle there is as large as the one here, and we are drawn contrariwise and vibrate between the two. A little longer, and we have almost all crossed over; the balance settles down on the spiritual side, and the home-centre is removed to the upper sphere."

O child of sorrow! cherish these pleasing and consoling thoughts. Take to your heart these gospel truths, and you shall find in them that peace which passeth knowledge, and abideth forever. If the benignant face and venerable form of a parent is missed from your fireside, if the beloved companion, the chosen of your affections, if any of the dear lambs of the flock have left you, and passed on over the river; remember, they have only gone home, they have finished the journey of life, they have laid aside the worn and weather-beaten tent, and have entered into that "building of God, not made with hands, eternal in the heavens." No more wanderings for them, no more journeyings in the desert, no more faintness nor weariness. "They shall not hunger nor thirst; neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." Henceforth, to every one of these foot-worn and drooping pilgrims, the words of the sweet singer of Israel will be realized: "The Lord is thy keeper, the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall direct thy going out and thy coming in, even forevermore."

And you, too, poor afflicted soul, upon whom the hand of suffering has been laid so heavily, wasting with consumption, devoured with fever, racked with convulsions, or frantic with the streaming anguish of nerves on fire; over whom the weary days and the long nights pass in sad procession, bringing no relief. O be patient, and brave, and hopeful—every setting sun brings you farther on your way through the burning sands; every night you pitch your frail and shattered tent "a day's march nearer home." Be patient and enduring, for the river is not far off now, and on its banks you may strike your tent for the last time; and, passing over to the other shore, you will be welcomed by the immortal spirits waiting to receive you, and to lead you to your heavenly habitation. And there "*God shall wipe away all tears from your eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.*"

T. B. T.

No. 46.

THROUGH TRIBULATION INTO THE KINGDOM.

"Lead us, O Father! to Thy heavenly rest,
However rough and steep the path may be,
Through joy or sorrow, as Thou deemest best,
Until our lives are perfect in Thee."

IF it were left to us, without doubt we should so order our life on earth that it would be all glad and beautiful, bright skies and a green earth, waving forests, and running streams, and lovely landscapes. No clouds should come between us and the sun, no storms should sweep over our path; no disappointments nor griefs should come to us; and sickness and death, and the lone household and the long-sorrowing heart, should be strangers to us and to ours. And so life should be to us a pleasant and merry holiday; and we, like the butterfly or the humming-bird, with bright plumage flashing in the sun, would go dancing from flower to flower, stopping only long enough to gather the honey, and rejoice in the beauty that welcomed us from all sides.

So should we make life, if God would yield to our vain prayers, and suffer our will to be done. And were it so, how worthless would life be to us, and how worthless ourselves also. It is not thus that we get to be strong and worthy of God. The butterfly revels for a season amid beauty and fragrance, but perishes when the winter comes and the storm. But the eagle bravely struggles with the tempest, rises above it, and looks the burning sun in the face with an unflinching eye. So is it with us. Not by the butterfly life, but by the eagle's, we rise up above the storm and the darkness; and the soul, with the keen and strong vision which it has gotten through suffering and faith, is able to behold God and his angels face to face. It is only through this discipline appointed of the Father, that we can be weaned from earth and its influences, and brought into communion with the infinite and the eternal, and the heart made to respond to, and rest in, the blessed truths of the gospel.

And this, after we shall have reasoned as we may, and prayed as we may—this very tribulation and moral training which it is so difficult to accept at God's hand, is the greatest, is the best thing of all for us. Not to urge that it is so since God who is the wisest and best has so ordered it, we may, if we will patiently and with a teachable disposition consider it, gather this important truth for ourselves, and so shall it do us greater good.

Who are they who have wrought out great blessings for our

race? who have brought forth good unto their fellows, and have left on every spot where they trod a greenness and fragrance which shall never die out?

Not they who have been nursed in the lap of luxury and ease — not they whose life has been sunny, and their path amid fresh flowers and over velvet fields. Not these; but they who have been born under clouds; who have grown up amid want, and discouragements, and tribulations; who have toiled up the mountain paths of life, amid wild ravines and beetling crags, facing wind and tempest, amid struggles and perils, till, standing upon the loftiest summit, bathed in sunlight, they see and hear the storm through which they have passed raging far down below them. These are they whom the world calls benefactors, and whom God, having tried, has chosen for his special work. These are they to whom, having passed through much tribulation, the gates of the kingdom of heaven are flung wide open, and free entrance given to its glorious rest.

Paul, though when elected as a servant of God's truth and salvation he had hitherto lived amid wealth and splendor, was trained to his work in the school of suffering, and, taking his life in his hand, went forth amid perils by land and sea, among the heathen and false brethren, amid hunger and thirst and nakedness, stripes and imprisonments, till at last he is able to exclaim, "We glory in tribulations," and to lay down his life for the cause of God and humanity. And it was from the midst of agony in the garden that Christ exclaims, "Not as I will, but as thou wilt." And it was from the cross, beneath the cloud of its awful suffering, that the sublime prayer for his murderers went forth, "Father, forgive them." So has it always been. The noblest examples of faith, the most touching exhibitions of love, have had their birth in sorrow and suffering, have come forth like molten gold from the furnace of fire. So in all time the great, the useful have been brought up in the school of trial and adversity. Their weaknesses, their vain longings, the influences of the world and the things that are in it, have given way before the power of God's discipline, and in their place have come strength, and courage, and faith, and love, and heavenly-mindedness.

And do we not all need this discipline to correct what is evil in us, and strengthen what is good? Have we not all weaknesses and earthly longings, and worldliness and sin to overcome, before we can stand by the side of Jesus, of Paul and John? Have we not need, as well as others, to pass through tribulation, before we can enter into the kingdom of God, and take our place with Abraham and Isaac, with James and Peter, and the noble army of martyrs? Ah, yes; we cling to the earth; we cling to the things of the world, we give to them our first and warmest love; we live as though this were our home, as if here only were the proper objects of our affections. And these blessings and gifts — they are ours, and if taken

from us in our unworthiness we complain, we have been wronged, and we rebel against the better wisdom of God.

From all this we need to be drawn away, for while in this state heaven is afar off, and we know not God. While in this state there is no real joy or peace — we know nothing of the higher life of the soul, nor of the kingdom which can now only be reached through much tribulation. And so the Father, who knoweth all this, layeth his hand upon us, and bringeth us into affliction, leadeth us through rough places and dark, into the valley of suffering and humiliation. Disappointment, loss of property, the desertion of friends, crushed hopes, a desolate heart, sickness and death come to us one after another to lay their burdens upon us. The beauty of life departs; the ties that bound us to it have successively been broken. Of those that love us, more are in heaven than here. Old familiar voices are heard no more. The days have come when we say sadly, "We have no pleasure in them;" the shadows have fallen upon the bright places where we have stood, and by and by the dark night gathers about us, and we are alone!

And now our deliverance is at hand. God is not afar. The impatient and murmuring heart is subdued into meekness. We are chastened into submission, and with tearful eye, and a contrite and broken spirit, we pray as we never prayed before. Through the tribulation and suffering which the Father has wisely and mercifully ordered, we are getting forth from the night into day again — we are drawing near to the kingdom of heaven, and its refreshing air comes with a cooling power upon the burning brow, and its sweet peace nestles down upon the weary and throbbing heart — and it is still — at home with God.

Patiently, then, and with a sweet submission, let us bear whatsoever the Father may lay upon us. He is wiser than we, and in this way seeks to perfect our spiritual education, and to bring us forth into the infinitely beautiful and blessed life of faith and trust. Let us remember that some of the most fragrant flowers that we ever gather, are taken from the midst of thorns, and often with lacerated and bleeding hands. Our dearest treasures always are bought at the highest price, and mostly are dearest because of the price we pay; for so are they associated with memories that have become sacred through manifold trials and sacrifices. The rainbow, the child of beauty, and the prophet of hope and trust, comes not without the rain. It spans the heavens only when the clouds are there, and from the bosom of the storm looks forth upon us with its placid smile.

With this great truth impressed upon thy heart, therefore, thou poor bereaved one, go forward, leaving God to do for thee and thine whatever to his infinite knowledge and never-changing love may seem best to be done. Be sure what he determines is best. Nothing else will do for thee so desirable and profitable a work as this trial to which God has called

thee. It may be severe; the draught may be very bitter; but O, drink it to the last, though thy hand tremble and thy lip quiver. It will do thee good, and thou wilt bless him for it by and by from thy heart of hearts. Thou hast need of the lessons thou art learning. Thou hast found thine own strength to be weakness, and now thou wilt seek to stand in God's strength. Thou hast thought of life only, as if it were forever; now thou wilt think of death, and learn to look it in the face without fear. Thou hast had thy hopes and treasures all on the earth; thou wilt have them in heaven now, and the way will be shorter. Be of cheerful heart, then, and faint not, for the Lord is thy refuge, and he will comfort thee.

"When Israel from his place of shame,
The Egyptian land of bondage, came,
By doubt and terror bowed;
Tho' legions on her path did pour,
And trackless waters rolled before,
God led the host in safety o'er,
By pillared fire and cloud.

"So in man's pilgrimage below,
In all his wandering and woe,
See God's sustaining hand;
His winds breathe o'er the troubled tide,
His words the opposing waves divide,
He leads, a never-failing guide,
On to the better land." T. B. T.

CHAMBER of sickness! much to thee I owe,
Though dark thou be;
The lessons it imports me most to know,
I owe to thee!
A sacred seminary thou hast been,
I trust, to train me for a happier scene.

Chamber of sickness! suffering and alone,
The world withdrawn,
The blessed beams of heavenly truth have shone
On me, forlorn,
With such a hallowed vividness and power,
As ne'er were granted to a brighter hour.

Woman's Centenary Association.

No. 47.

BIBLE CREED.

ARTICLE I. — *Concerning God.* — We believe in one, only living and true God; that he is a pure spirit, self-existent, immutable, eternal, infinite in wisdom, power and goodness, and possesses every natural and moral perfection which can render his character amiable, lovely, reverend and adorable; that he is the creator, upholder, benefactor and moral governor of the universe; that he stands in the relation of Father to all mankind; that, as he hath made of one blood all nations of men to dwell on the face of the earth, we are his offspring,—all have one Father, one God hath created us; that though there be many that are called gods, whether in heaven or in earth (as there be gods many, and lords many), yet to us there is but one God, the Father, of whom are all things, and we in him; that God is love, good unto all, and his tender mercies are over all his works; that he loveth all things that are, and abhorreth nothing that his hands have made, for he never would have created anything to have hated it; that he is a just God and a Saviour, who will have all men to be saved, and come to the knowledge of the truth; that he worketh all things after the counsel of his own will; that all his attributes harmonize; that in him mercy and truth have met together, righteousness and peace have embraced each other. 1 Cor. viii. 4–6; Deut. vi. 4; Mark xii. 29; John iv. 24; Mal. ii. 10, and iii. 6; Gen. xvii. 1; Ps. cxlvii. 5; xlv. 9, and lxxxv. 10; Wisdom xi. 24; Isa. xlv. 21; Acts xvii. 24–28; 1 Tim. ii. 4, 5; Eph. i. 11; 1 John iv. 8–16.

ARTICLE II.—*Concerning Christ.*—We believe in one Lord, Jesus Christ; that Jesus of Nazareth is the promised Messiah, the one Mediator between God and men, the Son of God and the Saviour of the world, the brightness of the Father's glory, and the express image of his person; that to him the divine spirit was given without measure, and hence, God hath made him both Lord and Christ — given all things into his hand, even power over all flesh, that he should give eternal life to as many as the Father hath given him; that all that the Father giveth him shall so come to him as not to be cast out; that he was sent to reveal the true character of God to the world, and save mankind from sin, misery, darkness, and death; that to this end, he gave himself a ransom for all, to be testified in due time; is a propitiation for our sins, and not for ours only, but also for the sins of the whole world; that, having been crucified on the cross, he arose from the dead on the third day, ascended up on high, leading captivity captive, and giving gifts unto men; and having brought life and immortality to

light by the Gospel, he shall see the travail of his soul and be satisfied; shall reconcile all things unto God, by the blood of his cross; that as in Adam all die, even so in Christ shall all be made alive; that he shall reign in his mediatorial kingdom till all things shall be subdued unto him; till death, the last enemy, shall be destroyed; till every knee shall bow, and every tongue confess him Lord, to the glory of God the Father; and that he will then deliver up the kingdom to God the Father, that God may be all in all. 1 Cor. viii. 6, and xv. 3, 4–22, 24–28; 1 Tim. ii. 5, 6; 1 John ii. 2, and iv. 14; John i. 45; iii. 34, 35; vi. 37, and xvii. 2, 3; Matt. i. 21; Heb. i. 3; Rom. xiv. 9; Eph. iv. 8; 2 Tim. i. 10; Isa. liii. 11; Col. i. 20; Phil. ii. 10, 11.

ARTICLE III.—*Concerning the Scriptures.*—We believe in the divine authenticity of the Scriptures of the Old and New Testaments, that they contain a true and faithful record of the revelation of God to men, and are a perfect and infallible rule of faith and practice; that the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit; and that all Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the servants of God may be thoroughly furnished unto all good works, and become wise unto salvation. 2 Peter i. 21; 2 Tim. iii. 15–17.

ARTICLE IV.—*Concerning the motive to Obedience.*—We believe that, as God hath commended his love to us in that, while we were yet sinners, Christ died for us, it is our duty to love him because he first loved us; that if God so loved us, we ought also to love one another; that the goodness of God leadeth to repentance; that the grace of God, which bringeth salvation to all men, hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; and that those who believe in God, ought to be careful to maintain good works; for these things are good and profitable unto men; that Christ should be our pattern, and his love should constrain us to walk in his footsteps. Rom. ii. 4, and v. 8; 2 Cor. v. 14, 15; Tit. ii. 11, 12, and iii. 8; 1 John iv. 11–19.

ARTICLE V.—*Concerning the Reward of Obedience.*—We believe that great peace have they who love God's law, and nothing shall offend them; they are like trees planted by the rivers of water, that bring forth their fruit in season; their leaf also shall not wither, and whatsoever they do shall prosper; that Wisdom's ways are ways of pleasantness and all her paths are peace; that she is a tree of life to them that lay hold of her, and happy is every one that retaineth her; that the fruit of righteousness is sown in peace of them that make peace; that Christ's yoke is easy and his burden light, and all who come to him will find rest to their souls; that we who

have believed do enter into rest; that, though God is the Saviour of all men, he is especially so of the believer, and whoso looketh into the perfect law of liberty, and continueth therein, and is not a forgetful hearer but a doer of the word, this man shall be blessed in his deed. Ps. i. 3, and cxix. 165; Prov. iii. 17, 18; Matt. xi. 28–30; Heb. iv. 3; 1 Tim. iv. 10; James i. 25, and iii. 18.

ARTICLE VI.—*Concerning the Punishment of Disobedience.*—We believe that God, as the righteous and moral governor of the universe, will render to every man according to his deeds; tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; and he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons; that the way of transgressors is hard; that the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; for there is no peace, saith our God, to the wicked. Rom. ii. 6, 9; Col. iii. 25; Prov. xiii. 15; Matt. xvi. 27; Isa. lvii. 20, 21.

ARTICLE VII.—*Concerning the remedial Design and Limitation of Punishment.*—We believe the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies; that he will not contend forever, nor be always wroth, lest the spirit shall fail before him, and the souls he has made; that although he may apparently forsake his children for a small moment, yet with great mercies will he gather them; in a little wrath he may hide his face from them for a moment, but with everlasting kindness will he have mercy on them, and heal them, and lead them also, and restore comforts unto them; that whom he loveth he chasteneth (and he loveth and chasteneth all) for their profit, that they may be partakers of his holiness, and be enabled afterwards to say, "Before I was afflicted I went astray, but now have I kept thy word." Lam. iii. 31, 32; Isa. liv. 7, 8, and lvii. 16–18; Heb. xii. 7–11; Ps. lxxxix. 30–35, and cxix. 67.

ARTICLE VIII.—*Concerning Baptism.*—As there is a difference of opinion among the sincere followers of Christ, in regard to this ordinance, and this difference ought not to separate the true disciples one from another, we believe it is the duty of every one to follow the dictates of his or her conscience, leaving each to judge both the subject and mode of baptism, as shall seem most consistent with Scripture and reason. Matt. xxviii. 19; John iv. 2; Acts ii. 41; Rom. vi. 3–5, and xiv. 1–6; 1 Cor. i. 14–17; 1 Peter iii. 21.

ARTICLE IX.—*Concerning Repentance, Faith, and Love.*—We believe, according to the divine doctrine and preaching of Christ and his apostles, that repentance toward God for sin,

faith in our Lord Jesus Christ, and love to God and our fellow-creatures, are the means of grace appointed by God, and essential to our salvation and glory. Matt. iv. 16, and xxii. 37–40; Mark i. 15; Acts iii. 19; v. 31, and xx. 21; Heb. xi. 6; 1 John iii. 23, 24.

ARTICLE X.—*Concerning the Extent of Salvation.*—We believe that God, who is rich in mercy, who turneth the hearts of the children of men as the rivers of water are turned, who worketh all things after the counsel of his own will, whose people shall be willing in the day of his power, will, in the dispensation of the fulness of times, gather together in one all things, in Christ, both which are in heaven, and which are on earth, even in him; and that every (intelligent) creature in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall at last unite in the song of Moses and the Lamb, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. Eph. i. 9–11, and ii. 4; Prov. xxi. 1; Ps. cx. 3; Rev. v. 13. D. S.

MY CREED.

IN God as the Father of All I believe, - - - Eph. iv. 6.
And while to his record in Nature I cleave, - Rom. i. 20.
More luminous still is the love I behold, - - - 1 John iv. 19.
Revealed in the Law and the Gospel of old. - Luke x. 27.

To Christ as the Saviour of All I accord - - - 1 John iv. 14.
The reverence due to Redeemer and Lord, - - Acts x. 36.
And, highly exalted, I honor him most, - - - Phil. ii. 9.
The Image of God in the heavenly host. - - Heb. i. 3.

The Spirit Divine, with its quickening light, - - John xvi. 7.
O be it supremely my Guide and delight, - - John xiv. 26.
For, always triumphant, in age and in youth, - - John xvi. 33.
The Comforter still is the Spirit of Truth. - - John xiv. 16.

Devoutly I look for the era sublime, - - - Rev. v. 13.
When all, of each nation and kindred and clime, - Rom. viii. 21.
Shall dwell in the courts of the Father above, - - John xiv. 2.
Subdued to the Son by the Spirit of Love. - - 1 Cor. xv. 28.

A. C. T.

Woman's Centenary Association.

No. 48.

THE DOOMED WOLF.

OUR pleasant and somewhat retired village was in the midst of commotion. A revival of religion, commonly so called, was in "the full tide of successful experiment." The people, with few exceptions, attended the meetings, and they were greatly moved — for the moving preachers were there, armed with all and singular the terrors of Pandemonium, superadded to the blackness, and darkness, and tempest of Sinai. Shall not the aged tremble, and the youthful quake, when the strong man is bowed as a reed in the rush of the whirlwind?

But a circumstance occurred in the progress of the excitement, which wrought it up to the highest pitch of endurance, and then —— the long agony was over — and the preachers departed — and the people removed — and the village became a waste and howling wilderness. Peruse the narrative, and deem it a vision, if thou wilt — nevertheless, diligently seek and consider the intent thereof.

It was a delightful afternoon in September. The outward harvest had been secured as the reward of industry, and a harvest of souls was being gathered in the sanctuary as the fruit of many days' excitement.

But there is a stir next the door. What means it? There are voices, and anon there are departures in haste. The whisperings spread till they pervade the house — and there is a general uprising. The deacon announces the cause of the commotion. A ferocious wolf has been making depredations, not on the sheep-fold (for that were a small matter), but on the children left at home. The meeting is dissolved, and woful is the reality to many a parent's heart! The wounded, and dying, and dead, are found in divers parts of the village! Ye preachers of revivalism! here is work for you — but, remember, it is gospel work. See that ye attend to it. "Comfort ye, comfort ye, my people, saith our God." — Truly it is a sorrowful time — and will the funeral be less sorowful? Verily there is work for you. See that ye comfort the people.

In the midst of it all, there is still revivalism, for is not here a subject of most woful and touching appeal? The heart is now open, and ye can look into it, and breathe into it your own will. But there shall come a more vivid theme. *This* ye can fathom — but that which shall be to-morrow ye cannot understand — and ye shall labor in vain to solve the mystery. Wherefore, prepare.

On the morrow, ere the sun had risen, there was a fearful wolf-howl heard — a cry as of suffocating agony — and the mother clasped her babe still closer to her breast, and wept as she thought of the funeral scene of yesterday. And the men went forth to destroy the destroyer. Think ye that they went forth in quietness of feeling? But the destroyer was beyond their reach — for behold! he was suspended high in air, directly over the meeting-house! The villagers gather in groups to contemplate the spectacle, and to exchange surmises in relation thereto. Those whose families have suffered by the devastation of the wolf, cannot conceal their gratification that he is now receiving the just punishment of his ferocity; and there are even a few who shout in exultation as they witness the doom of the destroyer. Let vengeance make haste — for the time is short.

Mysterious indeed, and awful, is the scene! He is suspended by the neck, yet not so as to prevent a continuous wild and agonizing

howl, nor a fierce struggle for release. The rope is distinctly seen, as the sun appears above the horizon — but it tapers upward, and upward, and is lost in the blaze of light. — The preachers are aroused to solve the mystery. They come forth, and gaze horrified. "It is the judgment of God," said they. And then the air resounded with a wilder cry from the struggling animal. "Hearken ye, and repent and believe," continued the preachers. And a deeper gloom settled down on the village.

The hour for meeting arrived — but who shall describe the feelings and thoughts, the sayings and doings of that day? The solemn tones of the church-bell mingled with the doleful sounds above — and O what a worship-warning was heard in the combination! The hymns were sung — but the howl of the wolf mingled with the voice of the Psalm! And the sermon —— imagine it, if thou wilt, but be not apprehensive of conceiving too horribly of its representations. The scene was laid,

> "Far in the deep where darkness dwells,
> The land of horror and despair,"—

and an illustration was drawn from the perdition of the wolf, who struggled, and was not released — who howled, and was not comforted — who lives in torment, and shall not die.

The people were moved, even to intensity of woe. The sinful were convicted — the praying were converted — the penitent were redeemed — but there was no shout in the camp of Israel — for did not the wolf-howl chill the fevered-blood of enthusiasm? Verily, verily, I say unto you, the sunshine of that day was obscured by clouds of gloom.

Noon arrived, and the people were dismissed with a benediction which they heard not — for their thoughts were with the agonized destroyer. And when they went forth, and looked upwards, they spake to each other of what they saw; and feeling and thought were expressed in tones of sorrow. The bereaved parent forgot his own dead child in sympathy for the living and tormented foe. No longer did any exult in what they beheld, but all desired the cessation of the spectacle. Did not I say, Let vengeance make haste, for the time is short? Consider it, and be wise.

What shall be done? A rifle is brought, and a strong arm elevates it, and a keen eye aims it, but the ball falls short of the mark. "Thou shalt not tempt the Lord thy God," said the deacon; "the destroyer cannot die!" Still another attempt is made, and another — for were not the people *human?* Verily, they would even hazard the issue, for peradventure a fortunate shot might terminate the sufferings of the wolf. Are *ye* the men who so lately exulted in his woe? Nevertheless, in vain ye strive — for *the destroyer cannot die!*

The bell again summons to public worship, but the summons is regarded by few. Why shouldst thou enter the sanctuary, and leave thy thoughts and feelings in the open air? Why shouldst thou listen to that which thou canst not hear? Or why shouldst thou elevate thy voice in the psalm, with the wolf-howl ringing in thine ears? Thou canst not do it, unless thou wilt mock God.

And so the sanctuary is wellnigh deserted. Not so the streets of the village. Means are devised to release the sufferer — but desire hath not always the means of accomplishment — and all is vain. Put away thy rifle — for powder, and lead, and keen sight, and a strong arm, will avail thee nought. The tapering rope is lost in the light. Dost thou not know that it is held by a hand which thou canst not see? Wilt thou fight against God? Thou canst not slay what he hath quickened into undying life.

Twilight came, and still the wolf was seen struggling and heard howling. Night shut out the sight — but darkness cannot smother sound. And what a night to the people of that village! The wolf howled in his pangs, and the dogs howled in their terror. And shall the people sleep? Some stopped their ears — but they could not smother thought. Children nestled closer to their parents, and sank into broken slumber — but old men and young men, and matrons and maidens — saints and sinners — preachers and people — toiled through the weary night-watches, and arose unrefreshed at day-dawn, and went forth — and there still hung the destroyer, still struggling, and still sounding the doleful dirge of deathless doom!

Another day — and what a day! The bell will shortly summon you to the sanctuary. Wherefore will ye obey the call! Ye cannot sing the song of praise. Ye cannot hear the pulpit message. Nevertheless, obey the summons. Go one, go all — for haply ye can *pray*. Pray for yourselves and for your children — for will ye sit down patiently and become mad? Ye are feverish with night-watching, and your nerves are not brass. Go, therefore, to the sanctuary, and pray.

To the sanctuary they repair, and they pray. O how fervently they pray. Even for *the wolf* they pray. "O Lord, it is enough! Merciful heaven, O how long?" Friends, remember the devastation of the destroyer. Remember the burial scene. Nevertheless, pray — for ye are *human*, and ye have been converted. "O Lord, most merciful! release the sufferer, lest thy people be cut off from the land!" And the wolf's wild wail sounded fearfully in the still air. "Or if this be not thy will, in great mercy permit the destroyer to die!" But the destroyer still struggled, and the woful howl chilled every heart.

And they went forth from the sanctuary in despair. Sirs, ye may well be solemn in this time of gloom, for it is a solemn and gloomy thing to know that ye are within sight and hearing of an agonizing creature which cannot die!

And so the day waxed till the meridian, and waned till the nightfall: and the people became haggard and grief-worn, and shut themselves up in their dwellings — but the voice of woe is a penetrating thing. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth." But what if thou knowest whence cometh the doleful sound which thou hearest this night? True, thou knowest not whither it goeth, nor what the end hereof shall be, — nevertheless, thou hearest what thou listest not; and thou shalt *think* of it, whether thou wilt hear or forbear.

But, friends, ye are worried with watching, and ye will sleep. Peradventure ye will dream. Ay, *if* ye sleep, ye *will* dream — and ye will see, and hear, and feel, and think, and pray, and shudder! For are ye not human? and is humanity ever *dead* while soul and spirit cling to the body? And while *ye* sleep, will the poor wolf repose on a bed of flowers? Yes, ye will dream this night — and also *ye* will suffer, and awake in agony.

Another day has dawned, and the same sun has risen, and the same people have gone forth to gaze on the same spectacle. Humanity can bear much — but it cannot bear everything. A few days ago, there was a burial scene, and there were maledictions on the suspended wolf. But vengeance is swallowed up and lost in sympathy; and the desire now is, that the destroyer may be permitted to die! A small boon, surely — but he *cannot* die — and the people cannot remain to behold him writhing in pain, and to hear the woful wail of a dreadful doom.

And, family by family, they prepare to depart. It is a common impulse. No one asks his neighbor, Why? for every one has the

answer in his own heart; nor, Whither? for every one feels that he neither knows nor cares, provided he can flee from the awful spectacle. And ere the sunset of a fortnight, they are all far, far away. Only one living creature is in or near the village — and that living creature cannot die!

And grass has sprung up, and nettles, where happy children were wont to play; and desolation covers the long-hallowed scenes of domestic joy. And the wind sweeps mournfully through the dwellings fast falling to decay, bearing with it the doleful howl of the still suspended and still suffering destroyer!

The once happy villagers are scattered far and wide; but they have not forgotten the fearful spectacle, nor any of its circumstances; and when they present themselves at the throne of grace, they remember to pray that the poor wolf may be permitted to die!

"Well, and what is the meaning of this improbable story about a doomed wolf?"

First tell me wherein it is improbable, except in the suspension of the destroyer? And is it any more improbable that God has suspended a wolf, and will not grant him the small boon of permission to die, than that he will ever immortalize some of his own offspring, merely that they may suffer undying pangs?

If thou hadst been in that village, wouldst thou not have prayed for the wolf? Verily, if thou hast the heart of humanity, thou wouldst PRAY EVEN FOR THE DEVIL, under such circumstances!

Friend, thy imagination has peopled a gloomy world of endless despair. Suppose, if thou wilt, that a score of those woful sufferers, instead of being wholly out of sight and hearing, were suspended in the heavens, directly over thy dwelling. Thou canst see them writhing in deepest pangs — thou canst hear their continuous wail of despair, tortured as they are in every fibre! Among the number are some of thine own kindred and friends — perhaps thy father, mother, or child! — once happy — now doomed forever! How long couldst thou stand unmoved? What! already praying for their release? — or, haply, that they may be permitted to die? Even so. And I tell thee, friend, that if thy prayer were long unanswered, thou wouldst curse God in the bitterness of thy heart, and flee from the horrible scene!

But whither wilt thou flee? They follow thee. In the broad glare of day, they are still seen suspended over thy head. In the pale moonbeams, and in the cold star-light, thou shalt still behold their struggles; and thine ears shall ever be filled with their terrific cry! Thou mayst dig a cave and exclude thyself from the day — but thou canst not stifle thought, nor canst thou strangle either memory or imagination! The scene of horror is with thee still, and fearful is the agony of thy soul. Pray God that the doomed may die, or thou wilt soon be mad!

A. C. T.

Woman's Centenary Association.

No. 49.

A PERSONAL DEVIL.

And there was a war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. *Revelation* xii. 7, 8, 9.

WHILE the Book of Revelation has its appropriate place in the Bible, it is not a proper source from which to draw doctrines that are not clearly stated in other parts of the sacred book. The Apocalypse contains much useful instruction, and could not well be spared. Still, from its peculiar character as a grand epic, it is less valuable as a treasury of doctrine than most other books in the New Testament.

Our text will illustrate the point we make here. If I am a believer in the accepted theory of a personal evil spirit, the text will seem to me, when separated from its connection, little else than a literal statement of a rebellion in heaven, and the fall of the dragon from thence. But this view will appear simply absurd when I connect these verses with the context, though even then what the precise meaning of the chapter is it is very difficult to say.

Read a portion of the thirteenth chapter that you may see the text in its true setting:

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. If any man hath an ear, let him hear. And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."

What this all means, I do not undertake to say. Probably the reference is to the Roman persecuting power; but the language is so rhetorical and the imagery so extravagant and involved that it is very difficult, if not impossible, to detect the thought which was in the mind of John when he wrote it. This much, however, we can confidently affirm: there is not the least evidence here either of the origin or existence of a personal devil, and the "war in heaven" is no more real than the statement that the "woman was clothed with the sun, and the moon under her feet," or that the great dragon with "his tail drew the third part of the stars of heaven," etc.

Having thus shown that these verses in Revelation do not teach anything, one way or another, in regard to the origin of a personal evil spirit, we might dismiss this branch of our sub-

ject from all further notice. For there is no other place in the Bible that any one familiar with the subject will pretend to claim as throwing any light on the origin of the devil.

The simple truth is, that the hypothesis of a rebel fallen angel hangs on an assumption. There is no evidence, not a scrap or hint, to support it. Dante and Milton, Bunyan and Defoe, have much to say on this topic; but, while all will concede that these authors have given the world much fine poetry, it will not be claimed by any that they are authority for Scripture doctrine. Concerning the origin of the devil, we shall have, therefore, no more to say, for the Bible is entirely silent upon the subject.

We pass, then, to the consideration of these two inquiries:

First — Does not the Bible sanction the belief in a personal evil spirit?

Second — If we deny the existence of such a being, how are we to account for the widespread belief in the personality of the devil?

So far as the Old Testament is concerned, we may answer the first question very briefly: Neither the word satan nor devil occurs at all in the writings of Moses. The original word, translated in other places satan, occurs, however, three times; once is applied to a well, and twice to an angel of the Lord. That Moses did not intend to teach the existence of such a being is, therefore, indisputable. The five books of Moses comprise a history of the world for a period of more than two thousand years. During this time, then, mankind were entirely ignorant of the existence of an all-powerful evil spirit called the devil.

God never gave the Jewish people, through the medium of his prophets, any warning concerning the devil, any information of any kind in regard to him. In a word, the doctrine is not found in their Scriptures; no traces of it appear in their early history; no allusions to it are found in any of the historical or prophetical books of the Old Testament, nor in the poetical, save in the introduction to the Book of Job, where it stands entirely alone, shut up in the first two chapters, in marked contrast with all the rest of the poem.

Do you refer me to the temptation of Adam and Eve? But where do you find any evidence that a personal evil spirit, answering to the accepted idea of a devil, tempted our first parents in the garden? The account distinctly affirms three things: (1) that the woman was tempted by a serpent; (2) that the serpent was more subtle than "any beast of the field," and that the Lord God said unto the serpent: (3) "Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

We know that it is claimed that the evil spirit appeared in the form of a serpent. But that is sheer assumption. The whole account is allegorical. No place answering to the Gar-

den of Eden has ever been found on the face of the earth; there are no rivers corresponding to the description given; there never were any such trees, the one "tree of life," the other "of knowledge of good and evil," and there never was any such serpent, talking. All is figure, the serpent no more literal than the trees. It is simply an allegorical illustration, drawn from that early age in which Moses wrote, to represent the introduction of moral evil into the world; and thus interpreted it is forcible and instructive.

But when we come to the New Testament, the case is confessedly more difficult, and we bespeak your attention while we endeavor to state the facts, as nearly as we are able, in the light of modern investigation.

No candid mind will deny it, it would seem, that the doctrine of a personal evil spirit is to be met with in several places in the New Testament. We instance such passages as these, as containing traces of that belief: John viii. 44, "Ye are of your father, the devil, and the lusts of your father ye will do;" John iii. 8, "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil;" Luke xiii. 8, "And ought not this woman, being a daughter of Abraham, whom satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

In these, and in a few other passages, we meet with the belief in a personal evil being, who was supposed to be the cause of nearly all maladies and troubles of manifold kinds. Are we to say that Jesus taught this doctrine, and, as those who would conform our faith to his teachings, are we to accept such representations as correct doctrine?

Recall for a moment our statement that the doctrine of a personal evil spirit is not anywhere to be found in the writings of Moses. But between the closing of the Old Testament record and the beginning of the ministry about four hundred years intervened. During this period many and most important changes occurred in the outward condition of the Jews, and in their religious faith as well. Within that time, for a period of seventy years, a large part of the nation had been led out of their own country and held in captivity in Babylon, where, in that heathen city and country, they were brought into contact with such errors as were the common life of that people. At any rate, returned from their captivity, we find in the new life of the Jews distinct traces of the belief in some kind of an evil spirit, who was the common enemy to both God and man. At the time of our Lord's advent, this notion had taken form in the daily thought of the people, having been much strengthened by the influence of Oriental speculations, which had pressed in upon them from many quarters. The fact, then, seems to be this, that while this doctrine of a personal devil was not revealed to the Jews, and formed no part of the authoritative teaching of their recognized prophets, they still had this belief,

when our Lord came among them, and in his teaching he recognizes the belief, and to some extent adopts their language in speaking of it.

And perhaps it is proper here to say, that all the important facts may come out, that in no portion of his teaching does it appear that Jesus pronounced any such conception as that of a personal devil false, and urged the people to abandon it. He has no discussion with any one upon the subject. From this what is the proper inference? That Jesus adopted the doctrine as his own, and did actually teach, or even indorse the statement that the powers of evil were directed by a mighty evil spirit, the foe of God and man, and who was always and everywhere, and engaged in afflicting the souls and bodies of mankind?

If we answer this question in the affirmative, we are at once in difficulties so numerous that we may well question the accuracy of our reply. For example, the Saviour says, Matt. vi. 4, "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." Mammon is the heathen God of riches, and yet he is spoken of in the same language as the Almighty; but are we therefore to suppose that Jesus believed in the existence of any such being? Nay; he simply employed the popular speech of the day, and no more meant to indorse any such heathen error than a preacher of to-day would in warning his people not to give themselves up too entirely to the service of Mammon. Let us take another case: Matt. xii. 27, "And if I by Beelzebub cast out devils, by whom do your children cast them out?" Beelzebub was one of the heathen gods, whom the Ekronites worshipped as the "God of Flies," and yet, you will observe, he is spoken of just as if he were an actual being, and yet it is not for a moment to be supposed that our Lord believed in any such existence as that of Beelzebub. The thought is preposterous, — and yet it would be no more absurd to claim that than to claim that he believed in the devil or satan as a real being, because he spoke of him in the same way.

But there is, if possible, a still more striking illustration of the unfairness and absurdity of the kind of reasoning under notice contained in John ix. 1–3. "And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind?" Now, here is a recognition of two false doctrines, — that of pre-existence, and that of bodily diseases and infirmities as the punishment of sins committed in a former state of existence, etc. Shall we infer that Christ believed these great errors because he did not specifically repudiate them then and there? It seems as if to any professed Christian there can be but one reply. Why is not the answer equally plain when applied to the vagaries of the people, with whom he met in reference to an evil spirit?

The essential truth seems to be very clear. The Saviour

does not teach the doctrine in question. His references to it are wholly incidental, and, so to speak, accidental. He talks to the people in their language, and, without entering into almost interminable discussions and explanations, he could not talk to them in any other form. Luke xiii. 11, is an illustration of this position. No doubt some of the people supposed the woman was actually "bowed together, and could in no wise lift herself up," by Satan himself. The Saviour neither says it was so, nor that it was not so. He meets the case as it is, and enters into no formal statement in the use of medical terms. The woman so long afflicted was cured by his miraculous power of her infirmity, and thus the power of God in his ministry was exhibited, and a suffering body restored to health. In this instance the conduct of our Lord was the same as on almost all occasions. The local customs of the people he seldom disturbed. Tribute to whom tribute is due, was his motto. He seems to have considered it wiser to teach the truth and leave that to permeate and eradicate the error. Any other course would have led to interminable controversy.

The conclusions to which we come in reference to the New Testament may be embodied in these two statements:

First— In our Saviour's time the Jews believed in a personal devil. This personal devil they supposed to be in some way connected with most physical and moral evils, —diseases of the body as well as temptations to the mind.

Second— The theory of a personal devil is not a doctrine of Revelation, but was probably borrowed from the heathen, most likely from Babylonia, sometime between the termination of the records of the Old Testament and the commencement of the New. This erroneous idea of the origin of evil seems to have taken shape slowly, else we should meet with it in the later books of the Old Testament.

And from these two statements we have this general conclusion, that the Saviour, in his addresses to the people. adopts their current language, without regard to its philosophical or philological correctness, or even its medical propriety. And what he did then, we are doing every day now. As when we say, "The sun rises," or the "The sun has set," or "The stars have set," or "The moon changes," or that one has the St. Vitus' dance, or the St. Anthony's fire, etc. Nor do we, in using such phrases, intend to indorse the errors which underlie them. Neither did the Lord intend to affirm the truthfulness of the conceptions that were involved in some of the terms he employed in addressing the people.

Having thus shown that the Bible does not sanction the belief in a personal evil spirit, we are ready to take up the second inquiry: How are we to account for the widespread belief in such a doctrine? We might answer this question by asking another, viz.: How do you account for the whole system of Grecian and Roman mytholoy, — for the thousands of false gods and false notions to be found among all pagan nations?

When you shall give me the answer to this question, you will have given the answer to the one of your own raising. But there is a special reason why the pagan mind should come to believe in a personal evil spirit. It is the shortest way of solving the problem of moral evil. The primitive man drew a wide contrast between the calm and beautiful phenomena and the portentous and frightful phenomena, and illogically concluded that if the one is produced by a good power — a god — the other must be by a bad power — a devil. This explains so many troublesome problems. Did anything go badly, the devil did it; was there an epidemic in the land, the devil caused it; and thus all through the long list of mortal troubles the devil explains them all. We may call this shallow reasoning; but you must remember that of this kind of reasoning there has been a good deal in the West. You have perhaps heard of the poor Hindoo who asked a Brahmin, "What does the earth rest on?" "On the back of an elephant," was the reply. "And what does the elephant stand on?" "On a huge tortoise." "Oh, that is it," said the inquirer, perfectly satisfied. The reaction of his undeveloped powers reached no further, and so he was put to rest.

And what do we more? What does the Christian church do more than tell us that the elephant stands on the tortoise, when it accounts for evil by saying that the devil introduced it? "But who introduced the devil?" is the next question. If the devil is responsible for the existence of sin, who is responsible for the existence of the devil?

But science and intelligence are fast emancipating the mind from the slavery of these thoughts. As a writer in a popular review aptly says: "Scientists and philosophers smile at it, and turn away in scorn; only the priests hold to it, and even they less and less. Enlightened reason and faith have long since excluded it from the sphere of nature; only superstitious ignorance and traditional conformity to the past still cling to it in the sphere of morals." But the theologians themselves are loosening their hold on it. One after another of the more advanced, even within the "orthodox" sects, openly disavows it; as Dr. Bushnell, who in his remarkable work on "Nature and the Supernatural," says: "Satan, or the devil, is not a bad omnipresence over against God, — that is, a monstrous and horrible conception, — but an outbreaking evil, in created spirits. It is not the name of any particular person, but a name taken up by the imagination to designate, in a conception the mind cannot easily wield, the total of bad habits and powers."

My subject would be quite incomplete did I not refer to the fact that, beside this conception of personal evil spirits, the Jews had very singular and yet firmly-rooted ideas upon the subject of demons, or evil spirits. This is, however, wholly separate from the single topic we have had under notice. These diseases were frequently regarded as possessions of evil spirits; insanity was the possession of a devil — demon. The

Greek for devil is "diabolos," and it occurs but few times in the New Testament; the Greek for demon is "daimon," or "daimonion," and occurs many times. Seven devils are said to have been cast out of Mary Magdalene — seven demons — perhaps epilepsy, perhaps lunacy, some natural disease or infirmity. In 1 Samuel xvi. we read:

"An evil spirit from the Lord troubled him [Saul], but when David took an harp and played with his hand, Saul was refreshed, and was well, and the evil spirit [demon] departed from him [melancholy]."

In Matthew's Gospel, iv. 24, there is a passage which throws much light upon this whole subject:

"And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatics, and those that had the palsy, and he healed them."

It is very much to be regretted that, in this late age, it is necessary for any friend of Christ to seek to vindicate his teaching from the charge that his religion justifies a belief in a personal evil spirit, the foe of God and man, and especially that this devil was once an angel in heaven, and was cast out through rebellion there. It is little less than mortifying to any thoughtful person, that this horrible conception is still presented to the unthinking, and has recently received conspicuous indorsement in this community. Alas, that it is so. Alas, that the religion of the Son of God is still little better to thousands of those who profess it than a scion of error grafted into the tree of Paganism.

The devil that you have most to fear is the temptation that daily assails you, and that not from without, but from within. To discover the sorrow of an evil life, you need never search for any hell outside your own city, and the only devil you need trouble yourselves about comes to you in human shape.

W. H. R.

"For a day in thy courts is better than a thousand: I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."—PSALM lxxxiv. 10.

HERE is an acknowledgment of something known by experience. This humble, ardent votary of divine worship knew very well the business and amusements of life. In the devotions of the house of God, the rational mind had, by happy experience, found that real, substantial enjoyment which is here acknowledged in such highly comparative terms. — One day is better than a thousand; — and the lowest service in the house of God is rather to be chosen, than the best accommodations that wickedness can afford. This is genuine religion. Its meanest services are preferable to the most honourable employment of sin.

False views of religion are widely different from this very

just representation. We are often exhorted to get religion, to practise religion, and to endeavour to promote its cause among men, not because it is rather to be chosen for its own virtue in preference to irreligion, but because the Divine Being has seen fit to promise a vast reward for its services in the future, eternal state. While on the contrary he has determined to punish everlastingly those who are not religious in this life. In arguing against the blessed and glorious doctrine of God's universal goodness to mankind, the opposer often contends that this doctrine strikes at the very vitals of piety and devotion; for "if the irreligious in this world are to share the Divine favour in the next, then there is no necessity of being pious, or religious in this world. Men may just as well live in sin, and commit every abomination as to break off their sins by righteousness, and their wickedness by repentance and reformation of life."

These disputants do not understand the nature of true piety and devotion to God, and religion. That is, they have not the views of piety and devotion which are expressed in our text. For the opinion which they hold forth is, that if all men are to fare alike in the eternal world, and are there to enjoy the favour of God, it is best to live in all manner of sin while we continue here. But the author of our text said: "A day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." Now if one day in the service of God is better than a thousand days spent in sin, how much would a man gain in fifty years by serving God, more than by living in wickedness? And if the meanest service in the house of God is better than the best accommodations of sin, where is the propriety of persuading our fellow-creatures, that there is more happiness in sin, than in righteousness?

It seems that many people marry to religion from no better motive than one takes a companion in wedlock, not because of love to the person, but because of a large dowry. In this case deception would be masked with great pretensions to love, and the deceiver would be full of *words* on this engaging topic. But should the pretended lover find that the expected wealth does not exist, and that the person is all the treasure, then would the deceiver manifest the truth, and show at once that hypocrisy and not love reigned in the heart.

Pure religion will never give her holy hand to such hypocritical lovers, but there are false religions enough to accommodate all such hypocrites, and they are equally mated. But the pure heart which loves the service of God, one who can say, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness," has a treasure which he prizes far above rubies.

No. 50.

UNIVERSALIST BELIEF.

"We desire to hear of thee what thou thinkest; for, as concerning this sect, we know that everywhere it is spoken against."

Universalism is a belief in one God, the Creator of all things, and the Father of mankind; in Jesus Christ, his Son, who is the true Teacher, Example, and Saviour of men; in the Holy Spirit, the Comforter; in the certainty of retribution; the forgiveness of sins; the resurrection of all men from the dead; and their final holiness and happiness in the immortal life.

It rejects the doctrine of vicarious atonement, and asserts the fundamental truth that every transgressor must suffer the punishment of his own sins, either here or hereafter.

It teaches the forgiveness or removal of sin, but not of punishment.

It denies the doctrine of total depravity and original sin, and asserts the natural goodness of the human heart.

It teaches that salvation is not deliverance from the torments of an endless hell, but from the bondage of sin; that it is inward and spiritual, and not from any outward evil.

It teaches the necessity of repentance and regeneration as the equivalent of salvation; that there can be no salvation without these, since without them there can be no abandonment of sin.

It teaches that all punishment, whether here or hereafter, is corrective, and must, therefore, come to an end.

That finally, through the agencies of His infinite wisdom and love, God will reconcile and restore all souls to himself.

"Having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself:

"That, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." (Eph. i. 9, 10.)

"And when all things shall be subdued unto him, then shall the Son, also, himself be subject unto him that put all things under him, that God may be all in all," (1 Cor. xv. 28.)

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and glory, and honor, and power be unto him who sitteth on the throne, and unto the Lamb, forever and ever," (Rev. v. 13.)

Woman's Centenary Association.

No. 51.

Will you Answer, SINCERELY These few Questions?

1. Do you believe in the existence of a Supreme Being, the Creator and Supporter of the Universe?

Read Genesis 1st chap., 1st, 7th & 27th vs.	John 1st chap, 3d v.	Isaiah 42d chap., 5th v.

2. Do you believe that HE is INFINITE in LOVE, WISDOM and POWER?

Read Isaiah 46th chap., 9th & 10th vs.	Psalm 147th 5th v.	Jeremiah 31st chap,, 3d v.

3. Being thus Infinite in WISDOM, could He Create, without a clearly defined *purpose* in that Creation?

Read Isaiah 43d chap., 7th v.	Also, 46th chap., 10th v.	Ephesians 1st chap., 9th & 10th vs.

4. Being Infinite in LOVE, could that purpose be any other, than *the good* of the object He Creates?

Read Isaiah 45th chap., 21st to 25th vs	1st Timothy 2d chap., 4th v. John 3d chap., 17th v.	Ephesians 1st chap., 9th & 10th vs.

5. Being Infinite in POWER, can He *fail* in doing what His love desires, and His wisdom plans?

Read Job 23d chap., 13th v. Phillippians 2d chap., 9th & 11th vs.	Ecclesiastes 3d chap., 14th v.	Daniel 4th chap., 34th & 35th vs. Isaiah 44th chap., 8th v.

6. When God created *you* did He not know what the final result of *your* creation would be?

7. If He loved you when He made you, and loves always, can the result of God's *work of love* in you, be any other than *your* final good?

8. Can you, by any contortion of Scripture or Reason, make *endless* punishment a "final good" for *you*, or any other?

Read Leviticus 26th chap., 44th v.	1st Corinthians 3d chap., 13th, 14th & 15th vs.	Hebrews 12th chap., 11th vs.

FINALLY:—Is it not then an assured result, from Scripture and reason, that God will through all trials, and out of all Sin and all punishment, finally triumph, and bring purity and peace to all, through the Lord Jesus Christ?

Read Isaiah 55th chap., 7th to 10th vs. Phillippians 2d chap,, 10th & 11th vs.	Luke 19th chap., 10th v. John 3d chap., 10th chap., and 12th chap., 17th v., 16th v.	1st Corinthians 15th chap., 22d to 28th vs., inclusive. 32d v.

DR. W. T.

Woman's Centenary Association.

No. 52.

ENDLESS PUNISHMENT.

I. I OBJECT to the doctrine of endless punishment, because it charges the Almighty with the most horrid *cruelty*. It is vain to pretend that it is *justice* which demands the infliction of never-ending pain—for names do not alter things. Give to the *principle* what name you please—it is still a *cruel* principle, most awfully cruel.

Suppose a legislature should enact a law against any crime; and declare that the criminal shall be so suspended over a slow fire, as that he shall remain in the most intense agony for the space of a month, and then die. Is there any individual in the community who would sanction this as a *just* penalty? Would not every one pronounce it a specimen of *cruelty*, without parallel among the most savage and brutal nations?

But what is *a month* of the most appalling misery inflicted by the barbarity of man, compared with *an eternity* of punishment inflicted by the God of heaven! If the former be the most palpable *cruelty*, shall the latter be considered an act of *justice*?

It is nothing to say that God does not inflict endless punishment, but that man brings it on himself: for if endless punishment be the penalty of a violated law, God ordained that penalty, and is therefore chargeable with cruelty.

Recur to the preceding illustration. If you saw a criminal suffering for a month over a slow fire, would you say that the man brought it on himself, and that therefore the legislature is not in fault? No; you would reason thus—The punishment is cruel, by whomsoever inflicted; and the act of cruelty is properly attributed to the legislature which ordained the penalty.

What, then, should be your conclusion in relation to endless punishment? Are you willing to charge the Supreme Lawgiver with ordaining an infinitely more cruel penalty against sin, than the most wicked body of men ever thought of ordaining against the most heinous crime? Will you endeavor to satisfy yourself by giving the name *justice* to a principle which your conscience denominates *cruelty*? Pause, and consider!

II. I object to endless punishment, because if inflicted it could not accomplish any conceivable good. There are many things in the Providence of God which are mysterious. There are many

events, the benevolent ends of which we do not clearly see. But in all cases, excepting the supposed one of endless punishment, we can *conceive* of some good as the result. All temporary evils may be overruled for good: but no conceivable good can be accomplished by the infliction of endless pangs.

It could not prove of any advantage to the Supreme Being. He is infinitely happy in and of Himself. His happiness can be neither increased nor diminished.

It could not prove of any advantage to the angels of God—for since "there is joy in heaven over one sinner that repenteth," the endless woe of millions of sinners could not increase the happiness of the ministering spirits of the Most High.

And for the same reason, it could not be of any advantage to the saints in glory. Punishment *here* may restrain spectators from sinning—but no such restraint will be necessary among the celestial inhabitants.

It could not prove of any advantage to the sinner as the sufferer —for an *eternity of punishment* excludes the idea of reformation, and consequently shuts out the prospect of any conceivable good.

Are you willing to charge the infinitely wise and good Creator with doing that which wisdom and goodness never can approve? Let conscience answer. Satisfy your own mind. Do not turn away from the inquiry. Can any conceivable good be accomplished by the infliction of endless woe?

Perhaps you will reply, that endless punishment will be inflicted in order to justify and glorify God before an assembled universe. Does this reply satisfy your conscience? Do you believe an assembled universe would heartily honor and reverence the Almighty for the infliction of endless punishment, which would be cruel because useless? Do you believe that God could be justified and glorified by doing that which cannot accomplish any conceivable good? Turn the subject as you please—still the whole matter is resolved into this single question. Leave it not, I pray you, until your mind has obtained a satisfactory reply.

III. I object to the doctrine of endless punishment, because it destroys the reason and basis of all spiritual worship. "God is a Spirit; and they who worship him, must worship him in spirit and in truth," John iv. 24. To bow the knee and to lift up the voice, is not worship. The *heart* must be engaged. It matters not how many elegant sentences we use in prayer, nor how sweetly we sing, if the heart is not engaged. The soul must speak, or our worship will be in vain.

The question then occurs, Can you worship the Almighty in spirit and in truth, if you believe in the unmerciful doctrine of endless punishment? I do not ask, whether you can bow down your body before Him—nor whether you can repeat the words of the Lord's prayer,—but I ask you, in the fear of God, whether you can heartily adore the Being who, you believe, will doom some of mankind to never-ending woe? You cannot. I *know* you cannot.

For, let us consider what is implied in a heart-felt adoration of the Deity. It implies a sincere love of His character and attributes, a sincere approval of His plans—so that the soul shall say, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside *Thee*," Psalm lxxiii. 25. "Thy will be done." But can you sincerely and truly love a God of cruelty? Can you sincerely approve the infliction of endless punishment? I know you cannot. For, would you not modify what you call *justice* in God, if you had the power, so that it should not require never-ending woe? Would you not so change the purposes of God, if you could, as that endless misery should not be among His judgments?

You cannot persuade your conscience that such desires and feelings are not in your heart. You may consider them sinful, perhaps—but they are still in your heart—and while they are there, and while you still believe in endless punishment, you cannot worship God in spirit and in truth.

What shall be done? I answer, plainly, When once you discard the unmerciful doctrine referred to, and behold the Almighty in His glorious relation of "Our Father in heaven," you will draw near unto Him in filial confidence and love, and your adoration of His character and ways will be the spontaneous expressions of a heart renewed by the power of His truth.

IV. I object to the doctrine of endless punishment, because it destroys the reason and basis of all Christian morality. And since it is manifest that this cannot justly be affirmed of any doctrine of divine authority, we shall utterly refute the notion of never-ending woe, if we can justify the objection.

What, then, are the moral precepts of the Gospel? I answer, they are all resolvable into this: "Thou shalt love thy neighbor as thyself." And if any one inquires, "Who is my neighbor?" he may be informed by reading the parable of the good Samaritan.

When our blessed Saviour corrected the Pharisaic ideas of moral obligation, he did it thus: "It hath been said, Thou shalt love thy neighbor and *hate thine enemy;* but I say unto you, LOVE YOUR ENEMIES, do good to them that hate you, and pray for them which despitefully use you and persecute you, ☞ that ye may be the children of your Father who is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them [only] who love you, what reward have you? do not even the publicans the same? . . . Be ye therefore perfect, even as your Father who is in heaven is perfect."

From this testimony we learn *the reason* of the Christian *rule:* we are commanded *to love our enemies,* BECAUSE God loves *His* enemies. Any doctrine, therefore, which teaches that God *hates* his enemies, or ever will hate them, destroys the basis of the Christian morality.

What shall we say concerning the doctrine of endless woe for the enemies of God? Could anything but the most deeply seated *hatred* ordain such a penalty or doom as this? And if God thus *hates* His

enemies, no reason can be given why *we* should love *ours*. For does He require us to be governed by a principle of love which He will Himself eternally disregard? Shall we be required to be better than our Lawgiver, Judge, and Father?

V. I object to the doctrine of endless punishment, because it *denies* the proposition that *reason is a blessing to man*.

We are accustomed to pity the condition of the moping idiot; and to speak of him as a being deprived of the greatest blessing conferred by a benevolent Creator.

But is this a fact? Certainly it is not, if the doctrine of endless misery be true. For is the idiot in any danger of unending torment? No one will answer in the affirmative. It is universally admitted that man's accountability is predicated of the possession of reason—and of this the idiot is not in possession—and therefore he does not incur the hazard of ceaseless punishment.

Reader! does the enjoyment of reason for *a life-time* compensate for the hazard of *an eternity* of woe? Suppose the choice were presented of idiocy for life and *the certainty* of never-ending bliss—or reason for life and *the mere possibility* of an eternity of misery,—which wouldst thou choose? Let not thy mind be biassed by the interests of creed or sect. Meet the question with candor, and answer it: which wouldst thou choose? Plainly thou wouldst prefer idiocy; for what is a life of threescore years and ten? It is even as a vapor. Man springeth up as a flower; but the wind passeth over it, and it is gone; and the place thereof shall know it no more. But eternity!——If I believed the doctrine of endless woe, my prayer would constantly be, "O Lord, in great mercy withhold the boon of reason from the millions yet unborn, lest they trespass against Thee, and so be ruined for ever! Constitute them idiots, O God, that so at last they may certainly be brought to Zion with songs and everlasting joy!" A. C. T.

Woman's Centenary Association.

No. 53.

THOUGHTS CONCERNING HELL.

It is now a very well established fact, among critics and commentators, that the Old Testament scriptures do not reveal a state of punishment after the death of the body. The emphatic statement of the eminent Dr. Campbell,* made many years ago, seems now to be very generally admitted. The words which they contain, rendered *hell* in our version, have no reference to suffering beyond the grave. The books of that ancient revelation follow men to the grave, and leave them all in *sheol* together. (Eccl. iii. 20.)

Coming then to the New Testament, we find that there are three original words rendered hell; viz., Hades, Tartaros, and Gehenna. 1. *Hades* is used eleven times. Once it is rendered grave, and ten times hell. It is, according to Drs. Whitby, Campbell, etc., always synonomous with *sheol*, and never indicates a state of suffering, but a "hidden, unknown" condition. 2. *Tartaros.* This word occurs but once, in 2 Peter ii. 4; and as it expressed the common Greek notion of one apartment in hades,—the place of the wicked,—may require a word of explanation. Peter copies it from a story of certain fallen angels, found in the book of Enoch; not sanctioning it as a true account, but using it, as he would any other fable, simply as an illustration. Nothing favorable to the idea that hell is a place or state of endless torment, can be drawn from either of these terms:—*Sheol* (of the Old Testament), *Hades*, and *Tartaros* of the New Testament.

3. *Gehenna.* This word occurs twelve times in the New Testament, and is uniformly translated *hell.* It is the only word in the Bible which Dr. Campbell claims as denoting strictly endless misery. I cannot now examine each separate text in which it occurs, but will submit a few general suggestions which may aid in understanding them all.

1. It is only used by Christ and St. James. No other person, in all the New Testament, is mentioned as ever having uttered it. James uses it only once, and then evidently in a figurative sense (James iii. 6). Christ used it, in all, at most some four or five times. Matthew, of course, records these cases; and Mark and Luke copy him. *The entire Gospel of John does not allude to it once!*

* Sixth Prelim. Dissertation. Part 2d.

2. It is used only in addressing Jews. Gentiles were never threatened with it, or spoken of as in danger of it. Is not this a very singular fact? Is it not an unaccountable fact, in case the word describes a state of endless torment, to which Jews and Gentiles were alike exposed? Reasons for its special applicability to the Jews. *First*, it was a word of Hebrew origin, well understood by them. It was compounded of *ge*-land, or valley, and Hinnom, the name of its owner; denoting a well-known place near Jerusalem. It was of somewhat frequent use in the Hebrew scriptures,—literally, as describing this valley of Hinnom, and *figuratively*, as denoting the divine judgments on that wicked nation. It never was used in the Old Testament to describe punishment after death, but was frequently used as an emblem of God's retributions visited upon the Jews. (See Jer. xix., and vii. 29–34.)

Secondly. Matthew is supposed to have written his gospel originally in the Hebrew language, and especially for the Jews. Mark and Luke quote or follow him. John is thought to have written more particularly for the Gentiles; and he does not use the word at all.

Plainly, then, Christ used the word, in addressing Jews, as an emblem of that remarkable judgment which was about to overtake them. John, writing at about the year 86 A. D., after this retribution had come upon them, has, of course, no use for the term.

Thirdly. Christ is represented as using it only twice to the unbelieving Jews, and, in the remaining instances, to his disciples. Here is another very remarkable fact. On the common hypothesis, that this word, in the New Testament at least, signifies a state of infinite torment, why did our divine Master never use it as referring to Gentiles? Why, only as relating to the Jews, and, in most cases, to his disciples alone?

If it was chosen, as I have supposed, simply as a figure of the awful judgment about to come upon the Jews, then, indeed, these circumstances would appear to be consistent. It would be addressed to the Jews, as it especially concerned them. But how were the disciples so much interested in it? Evidently it was because they were peculiarly exposed to this judgment themselves. How often did Jesus warn them of this! He told them repeatedly that if they were false or unfaithful to his cause, they should share the same fate of those wicked Jews who had rejected him (Matt. xxiv. 45–51). He even told them that they had better endure great sacrifices, such as cutting off a hand, or plucking out an eye, rather than prove traitors to him, and be left to perish in that impending doom (Matt. v. 29, 30).

3. Whenever *gehenna* was used by Christ, it was as a term perfectly well understood by the people to whom he addressed it. The Jews never ask him what he meant by it, never question its signification; and Jesus never utters a single word of explanation, intimating that he had chosen it to express some new idea. When he says to the wicked people, who afterward crucified him, "How can ye escape the damnation of *gehenna*" (Matt. xxiii. 33), he added

no intimation that he intended anything different from what had always been expressed by that term. The people gave no indication that they received it in any new sense. They knew that it was a common thing for their own prophets to use *gehenna* as an emblem of divine judgments. And they must have perfectly understood Christ when he chose the same term by which to indicate the dreadful retribution which was so soon to sweep them from the face of the earth.

By my side, as I write this, lies a secular paper, with an article headed "The Political Guillotine." It gives an account of certain officers of the general government who have been removed from their places, and describes them as having been *guillotined.* No man misapprehends the writer's meaning here. Every sensible person knows that this term, when used *literally*, means the cutting off of human heads by a machine so called from the name of its inventor.

Figuratively, it is used to denote any similar evil, though differing widely in form, circumstances, and magnitude. In this latter sense it is often used to describe removals from office or power.

So in the use of the word *gehenna.*

Literally, it denoted the valley of Hinnom, near Jerusalem, a horrid receptacle of filth, crime, and punishment.

Figuratively, it described God's judgments on the wicked; and was used more especially to indicate the retribution which was to fall on the generation in which Christ lived, and to which he immediately spoke. Indeed, it is very evident that Jesus never used it for any other purpose.

The only word, then, which is rendered *hell* in the Bible, and which any scholar pretends can teach endless punishment, is thus shown to give no remote countenance to such an idea.

4. In the Acts of the Apostles, the only true or authentic history which we have of their teachings, the word hell occurs in but one instance (Acts ii. 31), and that plainly has no such meaning, unless the Saviour's soul went to a place of eternal torment, for it speaks of him as not being left there.

St. Paul is supposed to have preached the Gospel for some thirty years. We have sketches of many of his discourses, but the word hell does not occur in all his teachings. He wrote thirteen epistles, comprising a great portion of the New Testament. He was accounted as the chiefest among the Apostles, famous for his learning, his zeal, and his devotion to the cause of Christ. Moreover, he declares, in reference to his labors, that he had not shunned to declare unto the people all the counsel of God; yet we have no evidence that he ever used the word hell in any single instance.

How shall we account for this singular omission, if the common views respecting this word are true? Did he faithfully perform his duty in this case? I have heard preachers use it twenty or thirty times in a single sermon. And if they have not misunderstood its meaning, they are justified in doing so. Nay, they ought to dwell upon the theme continually.

And by the same rule, St. Paul was faithless to his trust. The

whole New Testament is in fault concerning it. Every possible occasion and circumstance should have been seized upon to illustrate and enforce it, so that no one could have mistaken its meaning.

5. Let it be understood, however, that, although these words referred to, do not, nor any others in the Bible, teach this heathen sentiment, yet the Scriptures do uniformly declare that the great law of retribution, in the moral world, operates as really and as certainly as the law of gravitation in the natural world. "Though hand join in hand, the wicked shall not be unpunished" (Prov. xi. 21). "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him" (Isa. iii. 10, 11). This is the uniform testimony of the Old Testament. The New Testament is equally emphatic in affirming the same truth. "Who will render to every man according to his deeds," etc. (Rom. ii. 6 *et seq.*)

He who examines well the moral laws of his own constitution, will see that this is inevitable. Every sinner must be punished of necessity. He must be punished precisely all that he deserves. No penitence can save him from it. No forgiveness can save him from it. God himself—I speak it reverently—cannot save him from it, without the performance of a miracle!

It is not good that we should be saved from punishment. God is not too good to inflict it upon us. He is too good not to inflict it upon us. For all punishment in His government is in its nature *disciplinary*, and intended for our ultimate benefit.

M. B.

Woman's Centenary Association.

No. 54.

CAN YOU BELIEVE?

1. *Can you believe* that an infinitely wise and benevolent God would bring into existence millions of immortal souls for the express purpose of making them endlessly miserable? No. Then you believe, of course, that He designed to make them endlessly happy, and arranged His plans accordingly. Now can you persuade yourself that if God, having infinite wisdom to devise, and infinite power to execute, did *really* desire and design the happiness of man, He will, nevertheless, be so utterly foiled and defeated that the very opposite of this will happen? We will not stay to inquire how this happens. It is enough that God, in the creation, designed and planned the happiness of man, and that this plan will be so completely frustrated that the greater part of the human race will be endlessly miserable. Can you believe this, and also believe that God is perfect in power and wisdom?

But again—if God be thus utterly mistaken and disappointed in His purposes, can He be happy? Suppose you had educated a family of children with the design of making them virtuous, useful, and happy—suppose, instead of this, no matter by what means, they should prove to be vicious and abandoned wretches, a disgrace and curse to you and themselves, and at last one half of them should die ignominiously on the scaffold! Should you be satisfied and happy? You answer, No. If God then in His great love designed and sought the happiness of His family; and, after all, the greater part of them shall prove irredeemably vicious, and at last be swung off from the scaffold of judgment into an eternity of sinfulness and suffering, can you believe that God will be satisfied and happy with such a frightful termination of His benevolent plans? And if He is not satisfied nor happy will He not be miserable? Can you believe a doctrine which involves such terrible consequences, and so mars and marks the plans of God with weakness, blindness, and disappointment?

2. *Can you believe* that if any of the human race shall be endlessly miserable God did not know it before He created them? "Known unto God are all His works from the beginning of the world," Acts xv. If He did know it, then why did He create them? Can you believe that a God of infinite mercy and benevo-

lence would calmly and coolly go to work and create millions of beings, knowing all the time that the existence he was giving them would prove an endless curse to them?

What would you think of that parent who should suspend his child by a frail thread over a dreadful precipice, with wild and ferocious beasts howling at the foot of it, uncertain whether the thread would hold or break? Would you not think him a monster? What, then, would you call this monster, if you were told that, before he suspended his child over the precipice, he *knew certainly* that the thread *would* break, and the little sufferer be dashed down the ragged rocks, and torn in pieces by the howling brutes below?

If these doctrines which you believe are true, then is endless misery this dreadful precipice, and devils, the raging beasts at its foot—and God, before He gave being to that portion of His children who are to be irretrievably lost, before He suspended them over the frightful abyss by the thread of existence, *knew certainly* that that thread would break, and they be hurled down, down amid the screaming and raging fiends below! Reader, it is fearful—*can* you believe it?

3. *Can you believe* that "free agency" is any apology for these terrible evils? Do you say that man might save himself if he would? But does that take from the force of the truth that God *knew he would not?* Was He not perfectly sure, when He gave man free agency, that a part would so abuse it, that it would prove their final and endless ruin? Why then did He bestow on these the fatal gift? Do you reply that man must have been either a machine or a free agent? Well, admit that free agency was a necessary part of the mental constitution of man; would it not have been better to have created only those who He foresaw would make a good use of it, and so be endlessly happy; and have left those who He foresaw would make it the cause of their destruction, uncreated, so to speak? We press the question—why give existence at all where it was necessary to connect with that existence a principle which would certainly through all coming time fill it with indescribable woe and pain? Is this benevolent or merciful? Reader, can you believe that God, *our* God would do it?

But again. You acknowledge that God in creating man designed to make him endlessly happy. Now can you believe that, this being His real purpose, He would at the same time bestow on man a principle which He foresaw would certainly defeat the very object of his creation? What would you think of that man who should make a watch to keep the time, and then introduce into the work a wheel which he knew would prevent the watch from keeping time, and forever render it useless? Now, if your doctrine be true, this is precisely the course pursued by God—creating man to be endlessly happy, and then inserting in his spiritual machinery the wheel of free agency, which He knew at the time would make him endlessly miserable! Can you believe it?

4. *Can you believe* that endless punishment for the sins of this short life is just? You answer, perhaps, that it is not the time spent in committing the sin, but the nature of sin, that gives it its woe-deserving character. But are you not deceived by words? What is there in the *nature* of sin that leads to the conclusion that it deserves endless woe as a punishment? Pause, and think. What is sin? The transgression of the law. What is the law, and for whose benefit was it made? On whom do the evil consequences of sin fall? Why are these evils connected with sin? Why should sin be punished—what is the object? How much punishment is necessary to this object? Consider these questions, and then repeat again—what is there in the nature of sin that makes it worthy of *endless punishment?*

But to return—whatever may be the nature of sin, can you, on calm reflection, believe endless punishment to be *just*, and *in proportion* to the deeds done? Consider all the weakness and imperfections of poor human nature, and all the temptations with which it is tried from without and from within—consider also the many painful struggles, the many periods of keen suffering endured in *this* life; and then add to all this that the life which is to follow is to be one of unvarying and interminable struggling and suffering—and *can* you believe it just and merciful and right? Remember how little a thing is the sum of life, and how great a thing is eternity! The one is a bubble; the other a shoreless and fathomless ocean! Oh, reader, for thine own sake, pause. How absolutely horrible and frightful is the thought, that the faults and follies of this moment of existence, are to be visited with indescribable woe and torment sweeping over us in a ceaseless tide of utter and hopeless desolation, on and forever on in the never-ending roll of ages!! *And this permitted, inflicted by God, a* JUST *God, and a Father!* Once more—CAN you believe it?

5. *Can you believe* that the mild and merciful Saviour, who wept at the grave of Lazarus, and mourned in anticipation over the coming woes of his enemies and murderers, and gave his last breath in prayer for them—can you believe that he will be indifferent to the infinitely greater sufferings of the wretches who are chained to the stake of unending torture?

Listen to his touching lamentation over the devoted city—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. xxiii. Can you believe it possible that the gentle and amiable being whose heart was so full of love even for his bitterest persecutors, can in the future world become so cold and cruel and savage that he will not shed a single tear for the victims of perdition, nor give place to one prompting of compassion or mercy? If it be so, which shall you respect and love most, the Jesus of earth or the Jesus of heaven? But apply this to yourself.

6. *Can you believe* that in the future world you shall look with perfect indifference upon the dreadful torments of those whom you love as your own soul here? Thy father and thy mother—how holy are the feelings that gather around the heart at the mention of these names! Husband, wife, child—how tender the associations which crowd together in these words! If thou hast not known these ties and relations; yet it may be that there is some gentle being on whom thou hast poured out the young and warm affections of thy heart like summer rain, whose pure spirit is toned in solemn and beautiful harmony with thine own, and between whom and thee there is but one life and breath—Oh *can* you believe that the time will ever come when you shall behold these chosen and cherished beings struggling amid the fire-billows of the flaming gulf, and hear their agonizing cries for mercy and relief; and shall know that there is no mercy, no relief, that their tortures are to continue world without end—CAN you behold and know all this, and not pity, not love, NOT GO absolutely MAD!

But perhaps you expect to be changed so as not to experience any of these emotions. And what a horrible change must that be which renders you insensible to the emotions of mercy, of compassion, of love! Do you desire it? And can you believe that you shall be made better, more lovely and perfect by such a change? And can you believe that before you can be fitted for *heaven*, you must cease to love, you must be robbed of all that makes you gentle and amiable here; and be able sternly and savagely to trample under your feet all the holy and beautiful affections of the human heart, and all the fond and sacred ties which bind you to the chosen of earth? Reader, whoever thou art, turn not away from these inquiries, till thou art satisfied.

And now, for thine own sake, and for the sake of truth, consider patiently what has been said in these pages; weigh well the terrible conclusions which you must adopt, if you receive the doctrine of endless misery—and then solemnly answer to your own heart and conscience the question, CAN YOU BELIEVE IT? T. B. T.

Woman's Centenary Association.

No. 55.

IMPORTANT FACTS.

I. MANKIND universally are *in* ONE *sense* the children of God, whatever may be their moral character,—on the same principle, that however vile the offspring of an earthly father may become, they are still his children. God created man in his own image, Genesis i. 26, 27—a little lower than the angels, Psalm viii. 5—and thus constituted Himself the God and Father of all, Eph. iv. 6—in whose similitude mankind were still created, 4000 years after Adam's transgression, James iii. 9.

II. The Hebrews are the offspring or children of Abraham, whatever may be their character; but "they which are of faith, the same are the children of Abraham," in a new and spiritual sense, Gal. iii. 7. So mankind may become, in *a* SECOND *sense*, "the children of God (namely), by faith in Jesus Christ," Gal. iii. 26; and by obedience they may become confirmed as "the children of the Highest," Luke vi. 35—being *in character* "the children of our Father who is in heaven," Matt. v. 45.

III. There is *a* THIRD *sense* of the subject—but this does not pertain to any class of persons in the present life. In the *resurrection*, mankind shall be "the children of God, BEING the children of the resurrection," Luke XX. 36—and we have the promise that "the creature [that is, the whole rational creation] shall be delivered from the bondage of corruption into the glorious liberty of the children of God," Rom. viii. 18–23.

IV. It might with as much propriety be affirmed, that mankind originally created themselves, as that they had any agency in constituting themselves the children of God *in the* FIRST-*named sense*.

V. And since mankind can have no part in constituting themselves "children of the resurrection," it is manifest that they can have no part in constituting themselves "the children of God" *in the* THIRD-*named sense*. They shall be the children of God, BEING the children of the resurrection.

VI. It is in *the* SECOND-*named sense* that mankind have an agency in constituting themselves the children of God. Their agency covers the whole ground between their *creation* in the Divine image, and their being delivered from the bondage of corruption into the glorious liberty of the children of God in the *third* sense, namely, in the resurrection.

VII. Mankind bear "the image of the earthy" independently of their own will; and it is by the purpose and grace of God that they shall bear "the image of the heavenly." It is not optional with mankind whether they will or will not die in Adam, neither is it optional with them whether they will or will not be made alive in Christ, to die no more.

VIII. Recur to the *second* sense. They who believe and obey, become *characteristically* the children of God, Gal. iii. 26, Luke vi. 35, Matt. v. 45. They enjoy the blessedness of believers, Heb. iv. 3, Rom. xv. 13, 1 Peter i. 8, 1 John v. 10, John xiv. 16, 17. They enjoy the blessedness of obedience, Psalm cxix. 165, James i. 25, 1 Peter iii. 9–11, Matt. xi. 28–30, Psalm lxxxv. 10.

IX. On the other hand, they who do not believe and are disobedient, are *not* characteristically the children of God. They are the children of disobedience, Eph. ii. 2; they are of their father the devil, and the lusts of their father they do, John viii. 44, in the same sense that Elymas was pronounced a child of the devil, Acts xiii. 10, and Judas a devil, and Peter Satan, John vi. 70, Matt. xvi. 23.

X. We read of the children of wisdom, Matt. xi. 19; children of light, John xii. 36; sons of thunder, Mark iii. 17; and we also read of the children of wickedness, 2 Samuel vii. 10; children of Belial, Deut. xiii. 13; child and children of the devil, John viii. 44, Acts xiii. 10; children of disobedience, Eph. ii. 2; and the like.

XI. There would be as much propriety in supposing that wisdom, light, thunder, wickedness, Belial, and disobedience, are so many personal beings, each having children,—as to contend that the devil is a personal being, for the reason that his children and lusts are spoken of. In all these cases, principles and the like are personified.

XII. The children of wisdom and light are characteristically the children of God, and their blessedness has already been noticed. Those of a contrary character walk in darkness, and grope in the noonday, Job v. 14; their way is hard, Prov. xiii. 15; there is no peace to the wicked, saith my God, Isaiah lvii. 21. Such are the uniform declarations of Holy Writ concerning those who depart from the ways of wisdom, Proverbs iii. 17.

XIII. *Rewards and punishments* are uniformly mentioned in the Scriptures as being *according to the works of man.* Matt. xvi. 27, 28: "For the Son of man shall come in the glory of his Father with his angels; and then he shall *reward every man according to his works.* Verily I say unto you, There be some standing here who shall not taste death till they see the Son of man coming in his kingdom." ——Rom. ii. 6: God "will render to *every man according to his deeds.*"——See also 2 Tim. iv. 14, Col. iii. 25.

XIV. Carefully notice, 1st. That *no contingency* is expressed. There is no way to *escape*. 2d. God will render to *every man*. There is no exception. 3d. He will render to every man according to his *deeds*, his *works*. There is nothing said about belief or professions. 4th. He will render to every man according to *his* deeds, *his own* deeds—not the deeds of another person. 5th. Notice that it is *according* to every man's deeds. Every man is responsible, according to his knowledge and ability. See Luke xii. 47, 48.

XV. Paul declares that "the wages of sin is death," Rom. vi. 23. Here sin is personified, and represented as a being for whom the sinner works. Dr. Adam Clarke says: "The word which we here render *wages*, signified the *daily pay* of a Roman soldier." The word occurs in this sense in Luke iii. 14. Death is the *daily pay* of the sinner—for "to be carnally minded *is death*," Rom. viii. 6. Sin is a prompt paymaster. The sinner receives his wages *daily*. No postponement.

XVI. The wages of righteousness (as a counterpart to death, the wages of sin), is life and peace,—for "to be spiritually minded is life and peace," Rom. viii. 6. This also is a *daily pay*. "A good man shall be satisfied from himself," Proverbs xiv. 14. When Paul says, "The wages of sin is death, but the gift of God is eternal life," he does not make a contrast between the wages of *sin* and the wages of *virtue*. On the contrary, he clearly states that "eternal life is *the* GIFT *of God*." And in Ephesians ii. 9, he testifies that salvation "is *the gift* of God; *not of works*, lest any man should boast."

XVII. *Redemption and its blessings* are uniformly mentioned in the Scriptures as being "NOT *according to* OUR WORKS," but *according to the purpose* and *grace of God*, 2 Tim. i. 9; according to His mercy, Titus iii. 5; according to the good pleasure of His will, Ephesians i. 5; according to the riches of His grace, verse 7; according to His good pleasure, verse 9. Carefully notice the marked distinction between these references and those in FACT xiii.

XVIII. Sin abounds, and the sinner receives his *daily pay*, according to his *works*. Men perform virtuous deeds, and they also receive their *daily pay*, according to *their* WORKS. But "where sin abounded, *grace* did MUCH MORE abound; that as sin hath reigned unto death, *even so* might GRACE reign through righteousness unto eternal life by Jesus Christ our Lord," Romans v. 20, 21. So, *after* mankind have been rewarded and punished *according to their deeds*, our Heavenly Father will confer the blessing of redemption upon his universal family, *according to His own purpose and grace*.

XIX. Many persons seem to consider it impossible to conceive of a middle ground between endless punishment and no punishment whatever. And having themselves adopted *one* of these extremes, they frequently charge Universalists with adopting *the other*. Whoever may read these pages will learn, not only that the charge

is unjust, but also that the spirit of inspiration teaches a termination to both rewards and punishments. Beyond that termination, there is a blessed inheritance for the whole family of man, as the free gift of the love of God.

XX. The testimonies concerning that inheritance are communicated in universal terms, so that whatever grounds of expectation there may be in *one* case, there shall be in *all* cases. And herein there is beautiful conformity to the spirit of the second commandment, which is like unto the first—"Thou shalt love thy neighbor as thyself." Selfishness and self-righteousness are alike excluded.

XXI. "The Father loveth the Son, and hath given all things into his hands," John iii. 35; and Jesus was thus constituted "the heir of all things," Heb. i. 2; and therefore it was his prerogative to say, "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out," John vi. 37.

XXII. Conformably to this testimony, we find it recorded that Jesus "gave himself a ransom for all, to be testified in due time," 1 Timothy ii. 6. "For the suffering of death, he was crowned with glory and honor, that he by the grace of God should taste death for every man," Hebrews ii. 9. He is therefore the head of every man, 1 Cor. xi. 3; and Lord of all, Acts x. 36.

XXIII. In like universal terms, we are informed that "he is the propitiation for our sins, and not for ours only, but also for the sins of *the whole world*," 1 John ii. 2; even of "the whole world" lying "in wickedness," chap. v. 19. And hence it is written, "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world," 1 John iv. 14.

XXIV. In perfect harmony with these testimonies, we are certified that "God was in Christ, reconciling *the world* unto himself, not imputing their trespasses unto them," 2 Cor. v. 19. "It pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile *all things* unto himself," Col. i. 19, 20. "For God hath concluded them all n unbelief, that he might have mercy upon *all*," Rom. xi. 32.

XXV. In view of these sublime declarations, we may heartily exclaim in the language of a poet:—

"Could we with ink the ocean fill;
Were the whole earth of parchment made:
Were every single stick a quill,
And every man a scribe by trade,—
To write the love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Tho' stretched from sky to sky."

A. C. T.

No. 56.

SCRIPTURE DOCTRINE OF THE DEVIL.

I. It appears that Satan, Devil, etc., are terms used as a personification of evil, or, in other words, to represent as a person the evil propensities and passions of the human nature, the depraved appetites and affections, the lusts, etc., of the earthy man. In accordance, therefore, with this figurative style, Thought, Desire, Lust are represented as talking and acting as though they were persons—in the same way that Conscience is described as talking and warning; Death, as a messenger calling us away; Wisdom, as a woman crying in the streets to those that pass by, Prov. i. 20. Of this there are several examples which will receive a brief notice.

1st. *The Temptation of Eve*, Gen. iii. This does not strictly belong to our subject, since not one word is said of a Satan or Devil in the whole account. Nevertheless, as the Serpent is generally supposed to be the Devil, a few words may not be out of place. The evil thoughts and desires, or the lusts of the woman, are set forth under the figure of a serpent talking with her, seeking to draw her away from obedience, and to entice her to sin; promising, as passion always does, that she should be made wiser and happier thereby. The woman listens to these wicked suggestions of her heart, yields to the seductions of the serpent appetite, and at last transgresses. This is admirably illustrated by Paul in Rom. vii., where he clearly sets forth the strife between the spiritual and the earthy natures, or between judgment and appetite; and if the reader will consult this passage, he will discover the true interpretation of Eve's trial. And he will find the whole confirmed by James, who testifies, that "every man is tempted when he is drawn away of his own lusts, and enticed." Chap. i. 14; iv. 1, 2.

2d. *The Temptation of Job.* This example differs somewhat from the former, the Satan here being the personification of the evil principle after the Persian doctrine of two gods, good and bad. The book is a religious or moral drama, designed to show the patience, faith, and final triumph of virtue. The afflictions of Job are described as the work of a Satan or adversary, who is the representative of all evil, which, on the other hand, is represented as embodied in him, and becoming an individual existence, a person, living, talking, and acting. The speeches put into his mouth and

those of others, are not to be regarded as having been actually uttered as described, but as necessary to the dramatic character and design of the story. In the same manner, the speeches ascribed to the various trees when they went forth to choose a king (Judg. ix.), are not to be taken as real, but as a part of the drapery or machinery of the story, necessary to the carrying out of the moral or instruction. The reader will do well to consult this passage, as it will help him to understand the dramatic character of the book of Job, and the nature of the figure which represents inanimate things as persons.

3d. *The Temptation of Christ*, Matt. iv. In this example, Satan represents evil thoughts tempting to wrong. Sin lies not in evil thoughts presenting themselves to the mind, but in indulging and yielding to them. And it will be remembered that Christ "was in all points tempted like as we are, yet without sin," Heb. iv. In the time of his trial and fast, the thought arose that he might exert his miraculous power to supply his hunger; but he remembered that this would be distrusting God, and using for his own personal gratification the power that had been given him for the redeeming of the world; and immediately he dismissed the tempting thought. Again it returned—he would have much to suffer to convince men of his divine mission—might he not go to Jerusalem, and casting himself from the pinnacle of the temple unharmed, thus show them at once that he was the true Messiah, and so escape the toil and suffering that otherwise awaited him? But the evil suggestion had scarcely entered his heart, before it was cast out; and he was yet pure. Once more it came—all power was given into his hands—why not put himself at the head of the Jewish people, who were ready to receive him as a temporal king, and go forth in conquest and triumph till all the kingdoms of the earth should become subject to his rule? He had the power, why not use it? The gorgeous vision of ambition played but a moment before his mental eye, the treacherous thought was driven from him, and he came forth from the wilderness of temptation "without sin." These tempting suggestions which presented themselves to the mind of the Saviour are vividly described under this figure, giving them a personality, a life and speech under the name of Satan.

II. Having said thus much of these terms in the way of personification, we come now to the more literal signification. The strict and primitive idea which seems to be conveyed by the words Devil, Satan, etc., is that of *opposition*, and is applied indifferently to persons or things, to the abstract principle, or to one acting under its influence, whether for a good or bad purpose. This will appear from the following: "And they digged another *well*, and strove for that also, and he called the name of it *sitnah*" (original *satan*). Here a well, because of the strife it caused, is called satan. Gen. xxvi. 21. In the account of Balaam it is written, "The *angel of the Lord* stood in the way for an adversary (*satan*) against him." Num. xxii. 22. Surely the angel of the Lord cannot be an evil

spirit, and would not be called a satan or devil as these words are now understood! In 1 Sam. xxix. 4, *David* is called the adversary (*satan*) of the Philistines, because opposed to and fighting against them. So in 2 Sam. xix. 22, David calls *the sons of Zemiah* his adversaries, or *satans*, as it is in the original. In 1 Kings xi. 14, it is written, "And the Lord stirred up an adversary (*satan*) unto Solomon;" and this satan, we are informed, was "*Hadad* the Edomite," not a fallen angel or an evil spirit. In the same chapter, "*Rezon*, the son of Eliadah," is twice called a satan. In Ezra iv. 6, we have the following: "They wrote unto him an accusation (*satan*) against the inhabitants of Judah and Jerusalem." In this case a *letter*, from the character of its contents, is termed a *satan*—"They wrote unto him a satan against the inhabitants," etc.!

So in the New Testament—Jesus says of Judas, "Have I not chosen you twelve, and *one of you is a devil?*" (John vi. 70), *i. e.*, an accuser or adversary; and hence, when the traitor resolved to betray Christ, it is said, "The devil put it into his heart," and "Satan entered into him" (John xiii. 2, 27), *i. e.*, the spirit of opposition and enmity put it into his heart to betray his master, just as the spirit of hatred enters into the heart of one man and leads him to injure another.

So in John viii. 44, Christ says to the Jews—"Ye are of your father the devil. . . . . He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Did not lust and the spirit of disobedience lie to Eve, saying, "Ye shall not surely die?" Did not the same spirit of disobedience and opposition make Cain the murderer of his brother? And since the Jews lied respecting Jesus, falsely accused, and sought to kill him, and at last did kill him, was he not right in saying of them, "Ye are of your father the devil, who was a liar and a murderer"?—*i. e.*, ye are of a lying and murderous disposition, of the same evil spirit which in the beginning lied to Eve and made Cain a murderer? Nothing could have more happily exhibited their real characters than these allusions, nor have furnished a more pointed rebuke to their self-righteousness.

"Even so must wives be grave, not slanderers" (*devils*), 1 Tim. iii. 11. Here women are spoken of as devils, but not as fallen angels. In 2 Tim. iii. 3, certain men are called "false accusers" (*devils*), being the same original, though another word in English. "The God of peace shall bruise Satan under your feet shortly"—*i. e.*, the adversaries of the truth. Rom. xvi. 20. The Revelator says to the believers on another occasion, "Behold, the devil shall cast some of you into prison," etc. Rev. ii. 10. The devil here was not a disembodied evil spirit, but the civil authority, or men having power to seize and imprison the Christians.

So in Rev. xii., the great Dragon, called Devil and Satan, was the Pagan power, the adversary and opposer of Christianity. The following is from Dr. Clarke: *There was war in heaven—Heaven* here means the throne of the Roman empire—the war in heaven, the

breaking out of civil commotions among the governors of this empire. *Michael and his angels*—The dynasty of Christian Roman emperors. —*The dragon fought and his angels*—"The heathen power" and its "ministers."—*Neither was their place found any more in heaven—the great dragon was cast out—i. e.*, the heathen power was no longer found "on the throne of the Roman empire;" but was "entirely cast out from all offices of trust." See Clarke.

So Jesus said to Peter, "Get thee behind me, Satan." The Saviour did not intend to call this disciple an evil spirit, or associate him with demons, but designed only to signify that in opposing his death, he was a satan or an opposer of the great object of his mission. See Matt. xvi. 21–23. In 2 Cor. xi. 14, it is written, "Satan himself is transformed into an angel of light"—*i. e.*, the enemies and adversaries of the gospel sought to oppose and corrupt it, under pretence of great love and zeal for God and the law.

These examples are sufficient to illustrate the Scripture usage of the words Satan, Devil, etc., and to show that they are terms conveying in their strictest sense the simple and single idea of *opposition*, or of an adversary in general. And it has been seen that they are applied indifferently to the abstract principle, or to one acting under its influence, to a good or a bad person, to an angel of God, to a human being, to a well, to a letter—and, in a word, to any person or thing exerting or causing an opposing influence against another person or thing. And while this is perfectly plain, there is no proof whatever of its signifying or designating a fallen angel or disembodied evil spirit—and the reader feels that had the same original word been translated always by the same English word, and not by a half dozen different ones, he would have seen the Scripture doctrine of the Devil at once, and would have been little likely to have received the traditions of men in this respect.

T. B. T.

Woman's Centenary Association.

No. 57.

END OF THE WORLD.

THE phrase END OF THE WORLD occurs seven times in the New Testament, namely, Matt. xiii. 39, 40, 49, xxiv. 3, xxviii. 20, 1 Corinthians x. 11, Hebrews ix. 26. It is generally supposed to signify the period of the dissolution of the material world. Is this the scriptural import of the phrase? In order to answer this question satisfactorily, let us examine all the passages above noted.

In 1 Corinthians x., the apostle refers to the wilderness-history of the Israelites, and mentions the judgments which befell the murmurers, idolaters, and the like sinners, among that people. He then subjoins, verse 11, "Now all these things happened unto them for ensamples; and *they are written for our admonition;* upon whom THE ENDS OF THE WORLD *are come.*" What world was it, or rather what worlds were they (for the noun is plural in the original), the ends of which came on the primitive Christians? Plainly, they were the eras or ages which preceded the establishment of the Christian era or age. Paul and his co-workers lived in the winding up of those eras; and hence the expression, ends of the worlds.

In Hebrews ix., the apostle institutes a comparison between the office of the high priests under the law of Moses and the priesthood of Christ. He shows that those priests made frequent atonement, namely, once a year; and states concerning Christ, that it was not necessary for him to "offer himself often; . . . for then must he often have suffered since the foundation of the world [*kosmos*, the material world]; but now once in THE END OF THE WORLD hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men [the high priests referred to] once to die, but after this the judgment; so Christ was once offered to bear the sins of many:"—That is, And AS it was appointed unto the high priests, under the law, to make atonement once every year, Exodus xxx. 10; not with their own blood, but with the blood of beasts, Heb. ix. 19; and after this atonement, the judgment or verdict of the Lord as to its acceptance; SO Christ was once offered, not once every year, as in the case of the high priests under the law, but once for all, Heb. x. 10; nor with blood of others, but with his own blood, ix. 12. And this one offering of Christ was made in *the end of the world.* What *world* was it, or rather what *worlds* were they (for the noun is plural in the original), in the end of which Jesus

was offered on the cross? Plainly, the reference is to the same eras or ages mentioned in the preceding instance.

The disciples asked our Lord, in a private interview, "What shall be the sign of thy coming, and of THE END OF THE WORLD"? They thus inquired for *the sign* of contemporaneous events. In the reply of our Saviour, he spake *thrice* of THE END, namely, the end of the world inquired for, verses 6, 13, 14; and he assured them, that this end would be "immediately after the tribulation of those days," verse 29, namely, the tribulation of Jerusalem and the Jewish people, verse 21; and he farther certified them, that all these things should transpire before the close of that generation, though of the precise day and hour he could not inform them, verses 32-36. And that this sign applied not merely to the end of the world (or Jewish era), but also to the second coming of the Son of man, may be learned by consulting Matt. x. 16-23, xvi. 27, 28, xxiv. 30, &c.—— We see that in this instance, as in the two instances before noted, the end of the world signified the end of the era of the law. That era was rapidly drawing to a close in the days of our Saviour, and it was entirely closed when the chief city of Judaism was destroyed —for the temple was razed to its foundation in the ruin of the city, and Jerusalem was trodden under foot of the Gentiles.

Our Saviour, in instructing his disciples to go forth and preach the gospel, promised to be with them alway, even unto THE END OF THE WORLD, Matt. xxviii. 20. There is a sense in which Jesus is present with all his disciples in every age and clime; but in the cited language he promised his disciples a *special* presence until the end of the Jewish era. He promised to be with them until that period, "working with them and confirming the word with *signs* following," Mark xvi. 20; and that the allusion is to *the signs of miracles* wrought by the apostles, will be seen by consulting verses 17 and 18 of this chapter: "These *signs* shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." It was in this miraculous sense that Jesus promised to be with his apostles "alway, even unto the end of the world,"—that is, unto the end of the Jewish era. The age of miraculous signs was confined to the immediate disciples of Christ.

We have thus considered four of the passages in which the phrase in question occurs. The remaining three places are found in Matt. xiii. 39, 40, 49. In the exposition of the parable of the tares, our Saviour said, "The harvest is THE END OF THE WORLD . . . As therefore the tares are gathered and burned in the fire, so shall it be in THE END OF THIS WORLD. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into *a furnace of fire*." In the parable of the net, we find the same sentiment: "So shall it be at THE END OF THE WORLD: the angels shall come forth, and sever the wicked from among the just, and shall cast them into a

furnace of fire." It is worthy of note that the word translated world, in the sentence, "the field is the world," verse 38, is KOSMOS' meaning the material world; whereas the word translated world, in the phrase "end of the world," is AION, meaning era or age.

Is *the end of the world* mentioned thrice in the parables of the tares of the field and net, the same as that noted in the preceding cases? The presumption is certainly in the affirmative, for the phrase is the same. But there are some reasons which might be assigned for a different sense. These shall be considered.

"The furnace of fire." What was there, in the destruction of Jerusalem, to comport with this idea? I answer, in the language of Isaiah, xxxi. 9: "And he shall pass over to his stronghold for fear, and his princes shall be afraid of the Ensign, saith the Lord, whose *fire is in Zion*, and HIS FURNACE IN JERUSALEM." Also read Ezekiel xxii. 18–22: "Son of man, the house of Israel is to me become dross; . . . behold, therefore, I will gather you *into the midst of Jerusalem*. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger," &c.

The separation of the wheat from the tares, and the wicked from among the just. Was there anything to correspond to this, in events connected with the destruction of Jerusalem? I answer, there was.

Let it be noted that it was OUT OF *the kingdom*, things that offended and them which did iniquity were to be gathered;—implying that good and bad were mingled in that kingdom. The wicked and the just are represented as being in the net which gathered of *every kind*. This cannot be true of the kingdom of immortal blessedness —nor of the spiritual realm of Christ on earth. The allusion is to *the visible Church*, which suffered violence, and the violent took it by force, Matt. xi. 12; in which were those who violated the law, as well as those who obeyed it, Matt. v. 19. This outward kingdom was likened to a field in which tares and wheat grew together; and to a net cast into the sea, gathering good and bad. But a separation was to be made at the end of the world, or Jewish era, before mentioned. None but the faithful and true disciples of Christ escaped the horrors of the siege and overthrow of Jerusalem; and ecclesiastical history informs us that not a single Christian perished therein. Thus was our Saviour's testimony verified: "And except those days [of great tribulation] should be shortened, there should no flesh be saved; but for the elect's sake [that is, for the disciples' sake], those days shall be shortened," verse 22 of Matt. xxiv.; and in verse 13, "He that shall endure unto the end [namely, the end of the world or era inquired for, verse 3], the same shall be saved."

In reference to the narrow escape of the faithful Christians from Jerusalem, Peter says, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1st Epistle iv. 18. Dr. Adam Clarke's comment on this passage is full of instruction. He says, "If it shall be with extreme difficulty that the

Christians shall escape from Jerusalem, when the Roman armies shall come against it, with a full commission to destroy it, where shall the ungodly and the sinner appear? . . . . The Christians, though with difficulty, did escape, every man; but not one of the Jews escaped, whether found in Jerusalem or elsewhere." To this the Doctor adds: "I have, on several occasions, shown, that when Cestius Gallus came against Jerusalem, many Christians were shut up in it: when he strangely raised the siege, the Christians immediately departed to Pella, in Cælosyria, into the dominions of King Agrippa, who was an ally of the Romans; and there they were in safety. And it appears from the ecclesiastical historians, that they had but barely time to leave the city before the Romans returned under the command of Titus, and never left the place till they had destroyed the temple, razed the city to the ground, slain upward of a million of those wretched people, and put an end to their civil polity and ecclesiastical state." Substantially the same comment is given by Lightfoot, Macknight, Calmet, and others.

Of what we have written, this is the sum: In the winding up of the worlds or eras which preceded Christianity, Jesus offered himself on the cross, Heb. ix. 26. The ends of those worlds or eras came upon Paul and his brethren of the primitive church, 1 Cor. x 11. The "end of the civil polity and ecclesiastical state" of the Jews, in the destruction of their city and temple, was the end of the world, or Jewish era, the sign of which was inquired for by the disciples, Matt. xxiv. 3. Our Saviour promised to be with them by his miraculous power, until that period, Matt. xxviii. 20. At that period, the separation noted in the parable of the net, and in the exposition of the parable of the tares, took place, Matt. xiii. 39, 40, 49. Whoso readeth, let him understand. A. C. T.

Woman's Centenary Association.

No. 58.

WORLD TO COME.

THE English word *world* in the New Testament is a translation of three original words, differing widely from each other in their derivation and primitive signification.

1. OIKOUMENE, which is from the verb *oikeo*, "to live, to inhabit." The word literally signifies, the inhabitable earth, though sometimes restricted to a particular land or country. *Examples.* "And this gospel shall be preached in all the world" (*oikoumene*). Matt. xxiv. 14. "The devil showed him all the kingdoms of the world" (*oikoumenes*). Luke iv. 5. ("Temptation of Christ.") "These that have turned the world (*oikoumenen*) upside down." Acts xvii. 6. In Luke ii. 1, it seems confined to the Roman empire, or perhaps Judea. So in chapter xxi. 26, compared with verses 21, 23, "this people."

2. KOSMOS. This word literally means the world, as that term is commonly used—the whole frame of the material universe, the whole race of mankind. This word, it is worthy of notice, is never found in such phrases as "end of the world," "world to come," etc., but is chiefly employed in those passages which speak of mankind at large, of the human race, its state and condition, of the world in its broad and general sense. *Examples* "Now Jesus, having known that his hour was come, when he should depart out of this world" (*kosmou*). John xiii. 1. "The Lamb of God that taketh away the sin of the world" (*kosmou*). John i. 29. "Propitiation for the sins of the whole world" (*kosmou*). 1 John ii. 2.

3. AION. The signification of this word is as follows, copied entire from Pickering's Greek Lexicon—"An age, a long period of time, indefinite duration; time whether longer or shorter, past, present, or future, *also in the New Test.*, the wicked men of the age; *also in the feminine gender*, the life of man." Here he does not even mention "world" in his definitions, not even as a theological signification. It seems that the literal signification of *aion* is, any given period of time, longer or shorter—and hence age, era, or dispensation.

WORLD TO COME.—This is a translation of an original phrase in which *aion* answers to the word *world* in every instance in the New Testament, with one exception—Heb. ii. 5, where the original term is *oikoumene*. The origin of the expressions, "this world," and "the world to come," is as follows: The Jews divided the whole course of time after Moses into two eras or ages—the age under the law, which they called "this age" or "world;" and the age of the Messiah, which they term "the age or world to come."

Jewish usage. Jonathan Ben Uzziel, a Jew, and of course not believing the Messiah had come, speaks of things "in this age; and in the future age of the Messiah"—or, as our translators would have it, "in this world and in the future world of the Messiah." The Talmudists also distinguish between "the present age" and "the age of the Messiah;" and assert that "the future age or world is the days of the Messiah." (*Expositor.*) To these may be added the following: Rabbi Saadas on Dan. vii. 18, says, "The kingdom shall be taken from Israel, and shall be given to these four monarchies, which shall possess the kingdom *in this world*, and shall lead Israel captive, even till *the world to come until the Messiah shall reign.*" In Berachoth, Ben Zuma saith, "It shall come to pass that Israel shall not remember their departure out of the land of Egypt in *the world to come*, and in *the days of the Messiah.*" (J. Mede's Tract, "*Opinions of learned Hebrews concerning the Great Day of Judgment and the Kingdom of Christ then to be,*"—*appended to* "*Key of Rev.*" p. 133.) To the same intent, eminent modern critics. Dr. A. Clarke says, the phrase "this world," both in Hebrew and Greek, is constantly used to point out the Jewish age in distinction from the Christian age or days of the Messiah, which are as constantly termed "the world to come." So Dr. Hammond on Heb. vi. 5. It is seen, therefore, that "this world," and "the world to come," were every-day expressions with the Jews; the first to designate the time or age under the law; and the last, the time after the law, or the gospel age, or days of the Messiah. The following, which are all the examples in the Bible, will show that the same fixed and definite signification is preserved in the

Scripture usage. Eph. i. 20, 21. "He raised him from the dead, and set him . . . . above every name that is named, not only in this world, but also in that which is to come." (*Aion* is the original for world.) The obvious meaning of the passage is, that Christ was made superior, in name, authority, and spiritual power, to all the other agents or messengers of God, both those sent under the law dispensation, and those which should be sent under the gospel dispensation. Or, as some critics express it—"The apostle has in view, by whatsoever *is named in this world*, all the dignitaries of *the Jewish church;* and by whatsoever *is named in the world to come*, all the dignitaries which should be found in *the Christian church.*" The epistle to the Hebrews is a perfect commentary on the passage. "This man (*Christ*) was counted *worthy of more glory than Moses*," etc.—"Being made so much *better than the angels*, as he had by inheritance obtained *a more excellent name* than they." i. 4, iii. 3.

"God also hath highly exalted him, and given him *a name which is above every name*, that at the name of Jesus every knee should bow," etc. Phil. ii. 9, 10.

Eph. ii. 6, 7: "And hath raised us up together . . . . that in the ages to come he might show the exceeding riches of his grace," etc. The original "for ages to come" is the same as that of "world to come" in Mark x. 30. The "ages or world to come" points to the gospel age, in which God would show the riches of his grace and salvation, as the apostle immediately adds, "in kindness toward us through Christ Jesus."

Heb. ii. 5: "For unto the angels hath he not put in subjection the world to come." The original for *world* here is *oikoumenen*, being the exception named—*aion* being the original of world in every other example of the phrase "world to come." It is agreed, however, by critics generally, that it is equivalent to *aion*, and the meaning the same, viz., the age of the Messiah, or the gospel dispensation, that being under the government of Christ alone.

Heb. vi. 4–6: "For it is impossible for those who were once enlightened . . . . and have tasted the good word of God, and the powers of the world to come," etc. The "world to come" in this passage is generally allowed to mean the gospel world or dispensation. "Age of the Messiah," says *Pierce*. "The powers of the world to come (says *Clarke*), may refer to the stupendous miracles wrought in confirmation of the gospel: the gospel dispensation being *the world to come* in the Jewish phraseology." So *Newcome*, *Wakefield*.

Matt. xii. 31, 32: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Mark—"hath never forgiveness"—*eis ton aiona;* literally "to the age." The literal translation of Matt. is, "neither in this age or dispensation, neither in that coming." Hence Dr. A. Clarke says, "I am fully satisfied the meaning of the words is, neither in this dispensation, viz., the Jewish, nor in that which is to come, viz., the Christian. *Olam ha-bo, the world to come is a constant phrase for the times of the Messiah in the Jewish writers.*" Wakefield, an eminent Greek scholar and critic, renders it, "in this age, nor in the age to come;" and adds, "*i. e.*, the *Jewish dispensation*, which was then in being, nor the *Christian*, which was going to be established." So also Bp. Pearce, who says that *aion* means *age* here, "according to *its most proper signification.*" The meaning is plainly, that the sin of blasphemy against the Holy Ghost, which consisted in ascribing the miracles of Christ to demoniacal agency, would not be forgiven or taken away, neither under the law dispensation, which then was; nor under the gospel dispensation or age, which was coming. And that sin was *not* forgiven under the law, nor has it been forgiven under the gospel; for blindness and darkness are still upon the Jews, and will not probably be removed till the close of this dispensation approaches, or "till the fulness of the Gentiles be come in," and then "all Israel shall be saved." Rom. xi. 25, etc.

Mark x. 29, 30: "There is no man that hath left house or brethren . . . . for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world (*aioni*) to come eternal life." Parallel, Luke xviii. 29, 30. Observe that the phrase "world to come" is not contrasted here with "this world"—but "now in this time," *i. e.*, immediately, these things shall be received. The Saviour would say—"Leave parents, brethren, etc, if it be necessary, to become my followers, and you shall *now* be repaid an hundredfold, inasmuch as in every disciple of mine you will find a father, brother, sister, etc., whose love, whose houses, whose goods shall be yours as their own." Hence on one occasion Christ himself stretched forth his hand toward *his disciples*, and said, "*Behold my mother, and my brethren!* For whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother." Matt. xii. 46–50. Mark iii. 31–35. A singularly literal fulfilment of this declaration is recorded in Acts ii. 44: "All that believed *were together, and had all things in common!*" Here we see the accomplishment of the first part, and understand how the believer "now in this time," *immediately*, found in the disciples of Christ fathers, mothers, brothers, etc., an hundredfold; and in their possessions, the houses and lands which had been left for the gospel's sake.

"*And in the world to come eternal life.*" That is, in the gospel dispensation into which they would enter by the act of believing, and with whose life-giving truths they would be made acquainted, they would possess and enjoy that eternal life which is "to know the only true God, and Jesus Christ whom he has sent." John xvii. 3. Hence Christ says, "He that believeth on me *hath* everlasting life." John vi. 47. "He that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation; but *is passed* from death unto life." John v. 24. The "world to come" seems here to look rather to character than to time, to the religion, the doctrines and revelations of the gospel kingdom or dispensation; and the "eternal life" to the influences and effects of these upon the believer. T. B. T.

Woman's Centenary Association.

No. 59.

THIS GENERATION.

In Matthew xxiv. 4–28, we find our Saviour's testimony concerning the signs which should precede the desolation of Jerusalem, together with intimations of the great tribulation which would be connected with that event, and instructions how the disciples might escape it. The parallel places are, Mark xiii. 5–23, Luke xxi. 8–24.

Our Saviour subjoins, Matt. xxiv. 29–31, "IMMEDIATELY AFTER THE TRIBULATION OF THOSE DAYS shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and THEN shall appear the sign of the Son of man in heaven; and THEN shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

That all these things were to take place IMMEDIATELY AFTER the tribulation in the destruction of Jerusalem, we are expressly assured; but in order to "make assurance doubly sure," the parable of the fig tree is added, with this positive testimony, verse 34, "Verily I say unto you, THIS GENERATION shall not pass, till *all these things* be fulfilled." See the same in Mark xiii. 30, Luke xxi. 32.

Let it be carefully noted, that *all these things* included the darkening of the sun; the withdrawal of the light of the moon; the falling of the stars; the shaking of the powers of the heavens; the coming of the Son of man in the clouds of heaven with power and great glory; the mission of accompanying angels, to gather the elect, etc.

It is therefore of great importance to ascertain what is meant by THIS GENERATION—for if it means the age in which Jesus lived, or rather the men of that age, not only the incidents above mentioned, but all the predicted transactions of the [so-called] parable of the sheep and goats, Matt. xxv. 31–46, belong to a period of time 1770 years ago—for the time is stated verse 31, "WHEN the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit on the throne of his glory," etc. This coming in glory

—yea, with great power and glory—accompanied by angels, and preceded by great commotions in the heavenly bodies, belongs to a period *immediately after* the tribulation of Jerusalem in the destruction thereof, before whatever is signified by the phrase *this generation* should have passed away.

In Matt. xvi. 27, 28, we read, "For the Son of man shall come in the glory of his Father with his angels; and THEN he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom."

It matters nothing whether we are or are not able to explain all the details of these divine predictions. If our Saviour has specified *the time* of their fulfilment, we should reverently bow to his authority; and, instead of caviling, we should rest satisfied that the predictions were fulfilled in his own meaning of his own language.

Still farther to show the importance of rightly understanding the phrase *this generation*, let us refer to Matt. xxiii. In this chapter, our Saviour charges the Scribes and Pharisees with divers iniquities, and says, "Ye shall receive the greater [implying a lesser] damnation . . . . ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" verses 14, 33. And in verse 36, it is added, "Verily I say unto you, *All these things* shall come upon THIS GENERATION."

The word translated HELL in the cited passage is GEHENNA, which in the Septuagint (or Greek version) of the Old Testament is GAIHENNA, Joshua xviii. 16. In the English version, it is translated "the valley of Hinnom," and is there mentioned as one of the boundaries of the property of a certain individual. This was the primary meaning of the word—but because of the idolatrous and cruel scenes enacted in that valley, 2 Chron. xxviii. 3, xxxiii. 6, it was defiled by order of king Josiah, 2 Kings xxiii. 10, and was afterwards used as *a figure* of great temporal judgments and calamities upon the Jewish people, Jeremiah vii. 29–34, xix. 6–14. To this prophetical use of Gehenna our Saviour referred in Matt. xxiii. 33 above cited, and declared that all the predicted judgments should come upon *this generation*.

To avoid the results of admitting that the phrase in question meant simply the men of the age or generation in which Jesus lived, many persons assert that *this generation* signified *this* particular *kind* of people, men of *this* particular *character* in every age of the world; and by way of proof they quote the language, "Ye *generation* of vipers," as specifying a *bad kind* of men—and "Ye are a chosen *generation*," 1 Peter ii. 9, as setting forth a *class* of pious persons.

Reply: In these two passages two different Greek nouns are used, in both cases different from the noun in the phrase *this generation*. The difference is not in orthography merely: it is a very distinct and marked difference of signification. The word translated generation in the sentence, "Ye generation of vipers," signifies, not *a kind* of thing or *class* of persons, but *the thing born or*

produced. In the sentence, "Ye are a chosen generation," the original word signifies, not the thing born or produced, but the *kind* of thing or *class* of persons. In the phrase "this generation," the signification of the Greek noun may be learned from a passage in which it occurs four times, namely, Matthew i. 17, "So all the *generations* from Abraham to David were fourteen *generations*;" Thus—Abraham, Isaac, Jacob, Judah, Phares, Esrom, Aram, Aminadab, Naasson, Salmon, Booz, Obed, Jesse, David: and so also of the second series of 14 generations from David until the carrying away into Babylon; and so also of the third series from that time to the birth of Christ—in all 42 generations. From the birth of any individual in the series to the birth of the next, was *one generation.*

When Jesus said, "This generation shall not pass away till all these things be fulfilled," he but repeated a prediction he had previously uttered, that there were some persons present who should live to witness the transactions he referred to, Matt. xvi. 27, 28. Those persons were included in the phrase *this generation:* when the last of them died, that generation was closed, and another began.

The learned Dr. Whitby says, "*This generation* never bears any other sense in the New Testament, than *the men of this age.*" Com. on Matt. xxiv. 34. Examine the subjoined table, and you will be satisfied of the truth of this statement.

TABLE of all the places in the New Testament in which four Greek nouns severally occur, translated GENERATION, *etc. The corresponding English words are here printed in Italic. Explanatory remarks are in* [*brackets*].

I. GENESIS, signifies birth, nativity. It occurs 3 times; including *the note*, 5 times.

Matt i. 1. The book of the *generation* of Jesus Christ.

James i. 23, He is like a man beholding his *natural* face [the face of his birth] in a glass. iii. 6, The tongue . . . . defileth the whole body, and setteth on fire the course of *nature;* and it is set on fire of hell, [Gehenna. Excitement of lewd desire by improper discourse, and the consequent impurity of the whole man—symbolized by the Valley of Hinnom (Gehenna), the receptacle of everything filthy—are here most probably intimated.]

[NOTE. In the two following places GENNESIS occurs; a word derived from the same root, and having the same meaning, as the foregoing. They are therefore inserted in the same section.]

Matt. i. 18, Now the *birth* of Jesus Christ was on this wise.

Luke i. 14, and many shall rejoice at his *birth.*

II. GENNEMA, signifies the thing born or produced, the product. It occurs 9 times.

Matt. iii. 7, xii. 34, xxiii 33, Luke iii. 7. *generation* of vipers.

Matt. xxvi 29, Luke xxii 18, Mark xiv. 25. the *fruit* of the vine: [ame'y. wine—not the fruit but the product.]

Luke xii 18, and there will I bestow all my *fruits* [that is, all the productions of my farm].

2 Cor. ix. 10, multiply your seed sown, and increase the *fruits* [that is, the productions] of your righteousness.

III. GENOS, signifies genus, race, stock, kind. It occurs 21 times.

Matt. xiii. 47, The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every *kind* [of fish] xvii. 21. Howbeit this *kind* [of demons] goeth not out but by prayer and fasting.

Mark vii 26, The woman was a Greek, a Syro phenician by *nation* [that is, she was a Gentile of the Syro phenician race].

ix. 29, This *kind* [of demons] can come forth by nothing but by prayer and fasting.

Acts iv. 6, And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the *kindred* [or same race] of the high priest, were gathered together at Jerusalem: 36 Barnabas, a Levite, and of the *country* of Cyprus [a Levite of the Cyprian stock] vii. 13, Joseph's *kindred* was made known unto Pharaoh; 19, the same dealt subtilly with our *kindred* xiii. 26, Children of the *stock* of Abraham. xvii. 28, We are also his *offspring;* 29, Forasmuch then as we are the *offspring* of God [a divine race]. xviii, 2, a certain Jew, named Aquila, *born* in Pontus; 24, a certain Jew, named Apollos, *born* at Alexandria.

1 Cor. xii. 10, Divers *kinds* of tongues; 28, *diversities* of tongues. xiv. 10, so many *kinds* of voices.

2 Cor. xi. 26, In perils by *my own countrymen*.

Gal. i. 14. Above many my equals in mine own *nation*.

Philippians iii. 5, Of the *stock* of Israel, of the tribe of Benjamin.

1 Peter ii. 9, Ye are a chosen *generation*.

Rev. xxii. 16, I am the root and the *offspring* of David.

IV. GENEA, signifies an age or generation of men, averaging 30 years, or say three generations in a century. It occurs 42 times.

Matt. i. 17, So all the *generations* from Abraham to David are 14 *generations* Four times in this passage. xi 16 Whereunto shall I liken *this generation?* xii. 39, An evil and adulterous *generation;* 41, 42, shall rise in judgment with *this generation;* 45, *this* wicked *generation*. xvi 4, a wicked and adulterous *generation*. xvii. 17, O faithless and perverse *generation*. xxiii. 36, All these things shall come unto *this generation*. xxiv. 34 *This generation* shall not pass till all these things be fulfilled.

Mark viii. 12, Why doth *this generation* seek after a sign? There shall no sign be given unto *this generation;* 38, ashamed of me in *this* adulterous and sinful *generation*. ix. 19, O faithless *generation*. how long shall I be with you? xiii. 30. *This generation* shall not pass till all these things be done.

Luke i. 48, All *generations* shall call me blessed: 50, and his mercy on them that fear him from *generation* to *generation*. vii. 31, Whereunto shall I liken the men of *this generation?* ix. 41, O faithless and perverse *generation*. xi. 29, This is an evil *generation;* 30, so shall the Son of man be [a sign] to *this generation;* 31, 32, shall rise up in judgment with *this generation;* 50, that the blood of all the prophets which was shed from the foundation of the world, may be required of *this generation;* 51, it shall be required of *this generation*. xvi. 8, the children of this world are in their *generation* wiser than the children of light. xvii. 25, but first must he suffer many things, and be rejected of *this generation*. xxi. 32, *This generation* shall not pass away, till all be fulfilled.

Acts ii. 40, Save yourselves from *this* untoward *generation*. viii. 33, and who shall declare his *generation?* xiii. 36, David, after he had served his own *generation*. xiv 16, who in times past suffered all *nations* [all generations] to walk in their own ways. xv. 21, for Moses of *old time* [as in former generations] hath in every city them that preach him.

Eph. iii. 5, which in other *ages* [generations] was not made known unto the sons of men; 21, unto him be glory throughout all *ages* [generations].

Phil. ii. 15, in the midst of a crooked and perverse *nation* [generatio]

Col. i. 26, The mystery hid from ages and from *generations*.

Heb. iii. 10, Wherefore I was grieved with that *generation*.

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No. 60.

TRUTH AND REASON AGAINST CREEDS.

I. TRINITY. If, as many affirm, Christ be God, then, the New Testament being true, God was born of woman, did live on the earth, teach, labor, suffer, *and die on the cross!* And is it reasonable, scriptural, *possible* that this can be true; that any unprejudiced and reflecting person can believe it? But Jesus wept also, was an hungered, and was tempted! Can the spiritual, perfect God be subject to these influences? Can he be affected with grief or pain? Can he be an *hungered?* Can he be *tempted?* James says "God cannot be tempted with evil." i. 13. Yet Paul testifies that Christ "was in all points tempted like as we are." Heb. iv. How then can Christ be God?

If he be God, then one of these apostles has testified falsely—for, Christ and God being the same, James does not tell the truth, when he says God cannot be tempted—but if he does tell the truth, and God can*not* be tempted, then, God and Christ being still one and the same, Paul does not speak the truth, for he says that he *was* tempted in all points as we are! Reader, how will you reconcile this with the man-made doctrine of the Trinity? And which will you believe teach false doctrines, Paul and James, or human creeds?

But perhaps it will be affirmed that these things are said of the human nature of Christ, and not of his divine nature. But who says that Christ had two natures, divine and human, any farther than this is true of all men? Does the Bible? If so, where is the testimony recorded? But the Bible does not say this. Neither Paul nor James make any such distinction. James does not say that God or Christ cannot be tempted *in his divine nature;* nor does Paul say that Christ or God was tempted as we are *in his human nature.* Yet such a distinction, if it existed, could not have been passed by. But supposing it true, there is yet no want of difficulty, as will be seen from the following.

II. ATONEMENT. It is affirmed by creeds that Christ made atonement for the sins of the world, by which they mean that he suffered the *infinite punishment* due all the sins of all the world! Now this being the case, we ask which nature of Christ made this atonement or suffered this punishment, the divine or human? If the

divine or God-nature made the atonement, then the divine part of Christ or the God suffered, *was crucified*, DIED! And who upheld and governed the universe in this awful hour? But this is too horribly absurd for belief, and we pass to the other position.

If, then, it was the human nature of Christ that made the atonement, it was of course, and of necessity, only a human atonement, and therefore could not have been infinite. This is perfectly plain and conclusive. Human or man-nature, wherever found, must obviously and certainly be finite, and cannot therefore make an infinite satisfaction. If sin then be infinite, and require an infinite atonement, it is clear that such atonement has not been made, and the curse of sin is yet upon the world. And furthermore, if this curse be endless misery, then certain is it that it must fall in infinite vengeance upon the defenceless heads of the whole human race! Such are the results to which we are brought by human creeds. Reader, will you adopt these conclusions, or will you believe, with the Scriptures, that Christ came, not to suffer an infinite punishment, but to make an end of transgression, and to save men from the evils of sin by saving them from sin itself?

III. INFINITE SIN. It is said that Christ must be God, or infinite; and must have made an infinite atonement, or suffered an infinite punishment for the sins of the world, because sin itself is infinite. And sin is declared to be infinite in its very nature, because the transgression of an infinite law. But we would ask the authors of these creeds—What evidence have you that the law is infinite? You answer—"Because God, who is its author, is infinite, and therefore has an infinite right to command, while man is of consequence under infinite obligations to obey." But does it follow that the law must be infinite, because its maker is so? Then of course man must be infinite, because his maker is so; and by the same rule the earth, animals, plants, and every work and act of God, must be infinite! Here, then, we are involved by this creed-doctrine in conclusions clearly false. It is no proof, therefore, that the law is infinite, because God is infinite.

But again. It should be remembered that the obligations and penalties of any law are to be measured not only by the character and rank of the lawgiver, but also by the character and condition of those to whom the law is given. For example—If a king should make a law which required *every person* in his dominions to build a pyramid of a given size in a given time, it is perfectly plain that the bare fact of the lawgiver, in this case, being king, and having a royal right to command, cannot make the law equally obligatory upon all, binding alike the strong man and the weak child. The strong man may be bound to obey by all the obligations which a sovereign can impose upon a subject; but it cannot be so with the child, because in his case the law requires a physical impossibility, and therefore the obligation ceases, or extends only so far as the child has strength and ability. So that it will be seen the obligations of the law do not take their character solely from the

rank and right of the lawgiver, but are essentially modified also by the condition and ability of those on whom it is imposed. Hence to make the obligation of the divine law infinite, it is necessary, not only that God should have an infinite right to command, but also that man should have power and ability to keep an infinite law. Now we know that *man is finite in all his powers and faculties*, and he cannot, therefore, from the very nature of the case, be subject to an infinite law; because it involves a moral impossibility—viz., requiring that which is finite to produce that which is infinite!

But let us look at this in another light. If every bad act a man does is infinitely sinful, because the transgression of an infinite law; then, by the same rule, and by a parity of reasoning, every good act a man does is infinitely righteous, because done in obedience to an infinite law! This must be perfectly clear to the most prejudiced mind. If the argument be good on one side, it must be good on the other; and if it fail on one side, it fails on both. One step farther: sin being infinite, when a man has committed one bad act he is infinitely sinful, and deserves to be infinitely miserable—and when he has done one good act, he is, by the same rule, infinitely righteous, and deserves to be infinitely happy! and so, to finish the matter, he must be infinitely miserable and infinitely happy at the same time, and to all eternity!!! Such is the wisdom of this world, which is foolishness with God.

IV. INFINITE PUNISHMENT. The reader will observe in this examination how one error is interwoven with, or made dependent on all the others. For example: It is assumed that Christ must have been God, because he must have made an infinite atonement; and it is assumed that he must have made an infinite atonement, because sin is infinite; and this is hung upon the assumed position that the law is infinite. And now comes the grand *finale*, that sin, being infinite, of course deserves and must receive an infinite punishment! Such is the chain of errors; and though it seems ingeniously put together, it is nevertheless exceedingly weak, both in materials and workmanship.

Suppose sin require an infinite punishment; has not Christ, according to this doctrine, already made an infinite atonement, or, in other words, suffered the infinite punishment due the sins of the world? How then is it possible that the sinner can be made justly to suffer this punishment again? What is the argument here? This—that justice required the infinite punishment of the sinner, or an equivalent in the way of satisfaction; and that Christ made this atonement or satisfaction by the sacrifice of himself, and so delivered man from the curse of the law and the demands of justice. How, then, can man be made justly to suffer the punishment again?

To say that Christ has made entire satisfaction to the law, or divine justice, but that the sinner can only be saved by availing himself of this atonement through faith and repentance, is to say nothing at all, so far as the present argument is concerned. It

does not reach the point at issue. The position is that the sinner suffers infinite punishment because he has broken an infinite law. The simple question then is—Has Christ by his atoning sacrifice satisfied the demands of this law? The answer is, Yes. Then of course the law has no more claim, and if the sinner suffers infinite punishment, it is clear as the noonday sun that it is not because the law or justice demands it, for both these have been already satisfied by the atonement of Christ. It is a false and wicked evasion, therefore, to say that the sinner is damned endlessly, because the holy and infinite law of God demands it, because the claims of divine justice must be satisfied! It is no such thing. The law and justice have nothing to do with the sinner, they have no claims upon him; their accounts against him have been long ago balanced.

The whole argument, then, seems reduced to this—Christ either did or did not make a sufficient atonement for the sins of the world. If he *did not*, then, according to creeds, the weight of infinite sin is still upon the world, and the curse of infinite punishment must fall upon every human soul; and thus UNIVERSAL DAMNATION is the frightful issue of God's government on earth!! But if he *did*, as affirmed by creeds, make a sufficient atonement, and answer the demands of justice, then one of these two conclusions follows of necessity:

First. Justice is satisfied, the sinner is delivered from the claims and penalties of the law, and the whole world is justified, and shall be saved with an everlasting salvation. Or,

Second. Divine justice becomes horrible injustice by demanding a double satisfaction and torture; and the divine law becomes an abomination in the sight of the universe, by inflicting a second time, upon those on whom it has no claims, a punishment which has already been once fully suffered!!

Such, reader, are the conclusions to which we are driven by earth-born creeds. Such the way in which God causes the wrath and folly of man to praise him, and even error itself to bear witness to the beauty and consistency of truth. T. B. T.

Woman's Centenary Association.

No. 61.

EVERLASTING DESTRUCTION.

THE apostle Paul, in an epistle designed to comfort and encourage a Christian church in the midst of persecutions, declared of certain persons that they should "be punished with EVERLASTING DESTRUCTION from the presence of the Lord and from the glory of his power," 2 Thessalonians i. 6–10.

1. WHO *were those persons?* Does that judgment relate to men of a certain class in all ages? or did it belong to a certain class of men, living in a certain age?

2. WHEN *was that judgment to take place?* Has it already transpired? or is it yet future?

3. WHERE *was that judgment to be inflicted?* Was it an event to occur in the earth? or does it belong to the concerns of the future state?

4. *In* WHAT *was the predicted punishment to consist?* What is the specified *instrument* of the punishment?

In these four items, *Who? When? Where? What?* the entire exposition of the text will be embraced. Let us pursue the subject calmly and candidly—endeavoring to establish every point by the clear testimony of the Scriptures.

I. *Who* are the persons to whom the judgment of the text relates? This question seems to be undeniably settled by the context—in which *three* (and only three) *classes* are either mentioned or alluded to:—

1st. Paul, Sylvanus, and Timotheus—the first of whom wrote the Epistle, in which he was joined by the other two. But it is evident that the judgment of everlasting destruction was not affirmed of these preachers of the gospel.

2d. The believers in the Christian church at Thessalonica, to whom the epistle was addressed, constituted the second class; but it is equally evident that the judgment in question did not belong to *them*.

3d. The third class comprehended *those who persecuted and troubled the Christian believers in Thessalonica.* This is plainly shown by the context, as follows:—

"Paul and Sylvanus and Timotheus [the first class], unto the

church of the Thessalonians [the second class] . . . . . *we* ourselves glory in *you* for your patience and faith in all your persecutions and tribulations which ye endure . . . . . Seeing it is a righteous thing with God to recompense tribulation ☞ TO THEM WHICH TROUBLE YOU" [the third class].

Here we have the answer to our question; and it is very plain that the judgment of the text does not belong to wicked men in all ages of the world (as is generally believed), but to *those who persecuted and troubled the believing Christians in the church at Thessalonica.*

In inquiring, Who were those persecutors? the fact is immediately suggested, that the principal and most virulent opponents of Christianity were *the unbelieving Jews.* When Paul visited Thesssalonica, he had personal experience of their hostility; and they followed him to Berea in their fierce persecuting zeal, Acts xvii. 1-13. And the Thessalonians are reminded of the sufferings experienced at the hands of their Jewish countrymen, who were akin in spirit and life to those "who both killed the Lord Jesus and their own prophets," and had persecuted the Christians in Judea, 1 Thess. ii. 14, 15.

II. *When* was the judgment of the text to take place? This question is also answered by the context—namely, "*When the Lord Jesus shall be revealed from heaven* with his mighty angels."

Consult Luke xvii. 30, 31: "Even thus shall it be in the day *when the Son of man is revealed* [namely, *from heaven*]. In that day, he which shall be on the house-top, and his stuff in the house, let him not come to take it away; and he that is in the field, let him not likewise return back." If any one doubts that this relates to the siege and overthrow of Jerusalem, as predicted by our Saviour, let him read corresponding and parallel descriptions in Matthew xxiv. 15–21.

Pursuing the latter quotation, verses 29 to 35 treat of the coming of the Son of man in the clouds of heaven, with power and great glory, and with his angels; and all this is expressly restricted to the then existing generation. See also Matthew xvi. 27, 28: "For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. Verily I say unto you, There be some standing here who shall not taste of death till they see the Son of man coming in his kingdom."

Let it not here be objected that no event occurred corresponding to this description, during the lifetime of any who heard Christ utter those words. The prediction is clear, and the time positively determined; and the objector should rather abandon his false notion of what Christ meant, than to charge the Divine Teacher with prophesying what did not come to pass.

There is another circumstance worthy of note, connected with the text. Paul treats of the Thessalonian Christians obtaining *rest* from tribulation AT THE VERY TIME that *tribulation* was visited upon

their persecutors. See verses 6 and 7. Will any one pretend that those believers are still suffering tribulations and persecutions? Keep the fact in mind, that the Christians were to obtain REST *when* their persecutors were punished, and not previously. If you postpone *one* of these events to the future state, you must also postpone the *other*—for they were to occur at the same time. Hence Jesus said to his disciples, when speaking of the overthrow of the Jews generally, as the adversaries of his religion and followers: "And after these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh," Luke xxi. 33.

III. Where was the judgment of the text to be inflicted? The answer is ready: "*From* the presence of the Lord, and *from* the glory of his power."

In one sense, the presence of the Lord is universal—as may be seen in Psalm cxxxix. 7: "Whither shall I go from thy spirit, or whither shall I flee from thy presence?" etc. But this is evidently not the sense of the phrase in the text.

When Cain was sentenced to be a fugitive and vagabond in the earth, he "went out *from the presence of the Lord*," Genesis iv. 16. There is here a located sense of the phrase in question; and that located sense was, by the later Jews, appropriated to the land of Canaan, especially to Judea. Accordingly we find that "Jonah rose up to flee unto Tarshish *from the presence of the Lord*, and went down to Joppa." There he took shipping for "Tarshish *from the presence of the Lord*," Jonah i. 3. Subsequently, he prayed unto God, and said, "I am cast out of thy sight; yet I will look again toward thy holy temple,"—for there he supposed the presence of the Lord to abide, chap. ii. 4.

Conformably to this usage of language, the Lord declared that he would cast the Jews out of his sight as he had already cast out all their brethren, even the whole seed of Ephraim, Jeremiah vii. 15. This entire chapter denounces destruction to Jerusalem, the desolation of the whole land, and the captivity of the people. And this, in Scriptural phraseology, was *destruction from the presence of the Lord.*

See, for example, 2 Kings xiii. 23; "The Lord had compassion on them . . . . and would not destroy them, neither cast he them out from his presence as yet." Nevertheless, they persisted in evil, and that very judgment was inflicted. 2 Kings xxiv. 20: "For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had *cast them out* FROM HIS PRESENCE, that Zedekiah rebelled against the king of Babylon."

During the 70 years' captivity in Babylon, the Jews were destroyed *from the presence of the Lord*, and from his glorious power. And a similar fate was denounced in Jeremiah xxiii. 39, 40: "I will utterly forget you, and I will forsake you, and the city that I gave unto your fathers, and *cast you out of my presence;* and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

IV. In *what* was the judgment to consist? The plain answer is, In *everlasting destruction* from the presence of the Lord. The judgment was national as the instrument of individual retribution.

Jesus said to his disciples, "In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them that be in Judea flee unto the mountains . . . . for these be the days of vengeance, that all things which are written may be fulfilled. . . . . They shall fall by the edge of the sword, and shall be led away captive into all nations." The disciples were told to watch closely for the signs of these events at the coming of the Son of man.: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi. 19–33.

The redemption here mentioned is the *rest* promised to the Thessalonian believers. That redemption, that rest, was obtained *when* the power of the prosecutor was overwhelmed by the desolation of Jerusalem, the destruction of the nation, and the captivity into which such of the people were led as escaped the edge of the sword. And thus the persecuting Jews were banished from that *presence of the Lord* from which Jonah desired to flee; and, like that disobedient prophet, their descendants say, "We are cast out of thy sight; but we will look toward thy holy temple."

If it be objected that the Jews of Thessalonica could have had no part in the judgment on Jerusalem, and that therefore the text could not apply to them—this is our reply:

1. Josephus informs us that the siege and overthrow of Jerusalem transpired at the annual feast—at which times multitudes of the Jews, from all parts of the world, were congregated in "the holy city." Eleven hundred thousand perished, and the remainder were led away captive. The principal persecutors resident at Thessalonica were doubtless present at this feast, and were involved in one or the other of these calamities.

2. The ruin of Jerusalem and the utter destruction of the national polity, was an event in which every Jew throughout the earth was interested. Theirs was a religious government. All power was concentrated in, and all authority derived from, Jerusalem. The rod of the oppressor was broken by the extinction of all this glory and dominion: and they who aforetime persecuted and troubled the Christians, at Thessalonica and elsewhere, were visited with a tribulation which shall terminate only when blindness shall be removed from the house of Jacob.

Reader! diligently ponder this exposition. Examine it in the light of the Scriptures, and thou wilt acknowledge its truth.

A. C. T.

Woman's Centenary Association.

No. 62.

QUENCH NOT THE SPIRIT.

THE spirit of the Lord, which bears witness with the spirits of all true Christians that they are born of God, is likened to a fire; and it is this spiritual fire that we are forbidden to quench. On the contrary, we are enjoined to cherish it as the purifying agency of God in the soul of man. Its office is to burn up everything unholy—to consume all evil passions, such as anger, wrath, malice—and to assimilate the creature to the Creator in all holy affections and desires.

It is through faith in Christ, and by the baptism of his love, that this divine spirit is attained and enjoyed. Hence it was predicted of him that he should be "like a refiner's fire . . . . And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years," Malachi 3: 2–4.

He whose vocation it is to smelt the precious ores, and purify them from dross, sits and watches with interest the process of refining; and he knows that the process is complete so soon as he sees his own face reflected in the flowing metal. And he who, in a figure, sits as a refiner of the soul from all its earth-born impurities, knows that the work of his mission is complete, so soon as he beholds his own image in the regenerated spirits of his redeemed. Accordingly, it is written, that "if any man have not the spirit of Christ, he is none of his," Romans 8: 9. We are all his, in the sense of proprietorship—for "he is heir of all things," Hebrews 1: 2, and "Lord of all," Acts 10: 36; but if we have not his spirit, we are not *his* in character—that is, we are not like him.

And what is it to be like Christ? It is to possess the same holy principle of love for every soul of our race—to love even our enemies—to be the friend of publicans and sinners. To be like Christ is to cherish the same spirit of sympathy for all suffering humanity—to rejoice with them who rejoice, and to weep with them who weep.

We discover this heavenly spirit in all the labors of Christian people to improve the condition of the ignorant and erring, the poor and wretched, the widow and orphan, the unbelieving and sinful. And these labors originate in the same benign disposition which prompts ardent supplication to the throne of grace, in behalf of the nations and tribes and individuals of the earth, who are still in darkness and woe. Surely, nothing less than the spirit of

our divine Redeemer could embrace such large and joyful blessings as these.

It is this "spirit which maketh intercession for us with groanings, or yearnings, which cannot be uttered." After we have used all forms of language in our power, there are holy aspirations in the believing heart which have not been expressed. And this, too, not simply in reference to ourselves, nor to the benedictions of which we personally feel the need—for this would be mere selfishness; but in reference to all others of the human race, whatever may be their circumstances or character.

Thus it was with the pious old colored woman, who, after uttering many fervent petitions to the God of grace, summed up her soul's deep desire in the comprehensive supplication—"O Lord! let there be a full heaven and an empty hell!"

Can there be any doubt that Christ saw his own image in the soul of that disciple? Can there be a doubt that her prayer was prompted by the spirit of the Messiah, or that her utterance of deep emotion was an offering in righteousness? And if Christ's image *was* stamped on her soul—if this supplication was but the breathing of Christ's own spirit—what right has any one to doubt the final universal triumphs of the love of God? If she, with all her earthly imperfection still cleaving to her, would realize her own prayer, if she only had the power, will not that prayer be answered and fulfilled by him who prompted its utterance?

—An incident occurred some years ago, in the central part of New York, which may serve to illustrate this point:

The neighbors were divided in their religious faith, but preserved the unity of love in all their intercourse. Universalists, and those who opposed Universalism, were ever ready to unite in any plan of benevolence or work of charity.

An Indian, ruined by ardent spirits, resided in the vicinity. He had not been seen for a few days; and one evening several of the neighbors went to the cabin in which he resided alone, for the purpose of re-urging him to abandon strong drink. When they entered, they saw him lying in the fire, dead, partly consumed. He had doubtless fallen into the flames while drunk. Forthwith, a Methodist and a Presbyterian, who entered in advance of a Universalist, took hold of the body and drew it out of the fire.

So soon as the shock of the awful scene subsided, one of the believers in endless misery said to the Universalist, "What do you believe will become of the soul of this drunken Indian?"

"I will answer your question by asking another," said the Universalist. "Do you believe *God* will be less merciful to his *living soul*, than *you* have been to his *dead body*?"

—The question was certainly a fair one—but it was not answered. How *could* it be answered? The dead body, at the worst, would have been reduced to insensible ashes—yet it was promptly pulled out of the fire. The living soul—who can count the agonizing pangs of even a thousand years of torture! Will God be less merciful to *this*, than two professors of his religion were to *that*?

It is nothing to the purpose, to say that the justice of God must not be violated for the gratification of his mercy—for we hold to no opposition among the attributes of God. But even allowing that the years of suffering entailed by intemperance, was not a full punishment for the offence of the Indian—and also, supposing that the horrible death he died would not fill up the measure of his judgment—surely something short of eternity would make up any deficiency. It would seem that even the malignity of a devil would not demand unending torment, on any plea whatever.

—Another incident is worthy of record. It occurred at Auburn, N. Y., in which beautiful village there is both a Theological Seminary of high repute, and a State Penitentiary.

"On the night of the 23d of October, 1828, the citizens were aroused from their slumbers by the ringing of bells and the cry of *fire!* It was soon ascertained that a log building in the north yard of the prison, occupied as a paint-shop, and at the time filled with combustible materials, was in flames. Its contiguity to the north wing of the prison (in which the convicts were all confined in separate cells), and the fearful progress the flames had already made, seemed to justify the apprehension that the whole of the pile would be laid in ruins.

"The north side of that part of the prison-building in which the convicts were confined, was already enveloped in sheets of fire. The scene was awful beyond description! But what added most to the interest of the event, was the situation of the convicts. Nearly six hundred of them were locked up in separate cells, within ten feet of the wall which at that moment was wrapped in flames.

"The citizens rushed toward the shop to aid in suppressing the raging element; and the first sounds that fell upon their ears were the cries and shrieks and prayers of the miserable beings incarcerated within the walls.

"As these cries and shrieks reached the multitude of citizens, there seemed to be but one desire, and that desire was expressed in the imperative ejaculation—*Let out the prisoners!* LET OUT THE PRISONERS!!

"The prison-doors were opened, and every heart rejoiced in the liberation of the captives. And even some of the convicts, bad as they were, exposed their own lives, in aiding their companions in misery."

—Can there be any doubt as to the character of the spirit which cried, Let out the prisoners? Was it depravity of heart that uttered this demand? Was it not rather the spirit of Him who "can have compassion on the ignorant, and on those who are out of the way?"

It is not to be supposed that the Professors and pupils in the Theological Seminary, close by, were unmoved and silent spectators of the scene described. Doubtless they mingled with the citizens, and co-operated in all endeavors to stay the devouring element; and when these attempts became hopeless, I will venture

to affirm that the voices of those pious divines were heard in the demand of humanity, *Let out the prisoners!*

Why should it be otherwise? They were men, having the feelings of men: they were Christians, and the spirit of Christ could not ask less than the liberation of the captives under such awful circumstances.

—But how will it be with those pious divines, in the immortal world, if their creed be true? Surely, they will retain the same holy spirit *there*, that they manifested in Auburn; and when they hear the shrieks and groans of millions of captives, weltering in liquid fire, will they not rise in the sublime majesty of a humanity glorified, and cry, LET OUT THE PRISONERS!

An objector, however, may inquire, "Would you have all judgments cancelled, so that the sinner shall be wholly unpunished?"

Certainly not. The word of the Lord abides, that "he that doeth wrong *shall receive* for the wrong he hath done, and there is no respect of persons," Col. 3: 25. But because we discard the notion of *endless* punishment, does it follow that we hold to *no punishment* whatever? Surely, you can conceive of a position which avoids both these extremes. You can conceive of a punishment which, while it is *just*, is also *merciful;* and wherever and whenever such punishment is administered, its infliction does not contravene the Christian spirit.

And herein is discovered the doctrinal bearing of the incident above narrated. God certainly has not affixed any such penalty to His law, as must incur the disapprobation of every pious soul. Fiends of darkness might exult in the infliction of endless torment: men, hardened to the last degree, or savages of the lowest grade, might *possibly* look on with indifference; but the angels and saints of God's presence would shudder at the awful spectacle, and instinctively demand the deliverance of the sufferers.

And is not this an unanswerable objection to the truth of the doctrine of endless torment?

—It may perhaps be said that we shall have no such feelings of sympathy in the future life, as we now possess—but that we shall be changed.

Alas! how changed! Even so we might be changed in the present life. But in such a change we should be divested of all Christian peculiarities. The spirit of the Lord would be quenched in the soul, and we should be degraded to a level with mere barbarians.

O no, my friends. The change from mortal to immortal, is *a change for the better;* and the rejoicing of the immortal life will have for its principal element, the deliverance of the whole rational creation from the bondage of corruption into the glorious liberty of the children of God. Romans 8: 18–21. A. C. T.

No. 63.

CAN YOU APPLY IT?

"Do you believe that the sweet little child you hold in your arms is totally depraved?"

— The question was proposed to a very intelligent lady, the widow of a Presbyterian clergyman. She was delighting herself with the joyous smiles of her latest born; and really the scene would have been a noble subject for the skill of a painter.

We had been conversing on the points of controversy, in relation to which Universalists are deemed decidedly heterodox—the doctrines of original sin, total depravity, and the like, being included in the list. So long as the general theory, considered simply as a theory, was in her mind, she stoutly maintained the teachings of the creed—namely, that all the posterity of Adam, previous to regeneration, are wholly averse to all that is good, and wholly inclined to all evil.

Alas! for the theory. She could not apply it: "Do you believe that the sweet little child you hold in your arms is totally depraved?"

A shade of melancholy passed over her countenance: the babe smiled in her face: a tear filled her eye; and she answered, "No, I do not."

O friends! it was her own child—the image of a departed father; and she could not apply the theory.

— A child in the street was in danger of being crushed by a span of unmanageable horses. A woman hastened from her door to the rescue. She gained her end. "Is that *your* child?" asked a by-stander. "No—but it is *somebody's* child," was her Christian answer.

Why should that Presbyterian lady apply her theory of total depravity in *any* case? She could not apply it to *her own* infant; and is not every descendant of Adam *somebody's* child?

The truth is, theory is one thing: application is another. People may indulge in *generalities*, and yet refuse to descend to *particulars*. The former may be a mere matter of the head—the latter comes nearer the heart.

I remember a fine illustration in the writings of Sterne. Let me quote the passage entire:

"I was going to begin with the millions of my fellow-creatures born to no inheritance but slavery; but finding, however affecting the picture was, that I could not bring it near me, and that the multitude of sad groups in it did but distract me—I took a single captive, and having first

shut him up in his dungeon, I looked through the twilight of his grated door to take his picture.

"I beheld his body half wasted away with long expectation and confinement, and felt what kind of sickness of the heart it was which arises from hope deferred.—Upon looking nearer I saw him pale and feverish:—in thirty years the western breeze had not once fanned his blood—he had seen no sun, no moon in all that time—nor had the voice of a friend or kinsman breathed through his lattice:—his children——

"—But here my heart began to bleed—and I was forced to go on with another part of the portrait.

"He was sitting upon the ground upon a little straw, in the furthest corner of his dungeon, which was alternately his chair and bed; a little calendar of small sticks were laid at the head, notched all over with the dismal days and nights he had passed there—he had one of those little sticks in his hand, and with a rusty nail he was etching another day of misery to add to the heap. As I darkened the little light he had, he lifted up a hopeless eye towards the door, then cast it down—shook his head, and went on with his work of affliction. I heard the chains upon his legs, as he turned his body to lay his little stick upon the bundle.—He gave a deep sigh—I saw the iron enter into his soul—I burst into tears—I could not sustain the picture of confinement which my fancy had drawn."

What a graphic description! The *millions* born to no inheritance but to slavery, could not be brought near enough for contemplation. The *multitude* of sad groups only distracted and confused the mind. But when *a single captive* was contemplated in his gloomy dungeon—ah! now it is brought nearer; and the writer could not sustain the picture of confinement which his fancy had drawn.

But suppose that to confinement had been added the agonies of endless torment! How now? And suppose that the captive were named in your hearing and known to your sight. Let him not even be your parent, child, friend, or neighbor. Let him be, if you please, a confessedly bad man. *Can you apply* your theory of never ending woe? Can you apply it to his individual case?—PAUSE AND CONSIDER.—

And now attend to a few examples, selected from the Commentary of Dr. ADAM CLARKE. No man more stoutly contended for the doctrine of endless misery, *regarded merely as a doctrine* of the church; and he even sometimes strained a point in order to make out a strong argument. But he had too much of the spirit of Christ in his heart, to apply that doctrine to specific, individual cases. Thus:

1. *Judas Iscariot.* After an extended, clear, and candid consideration of the case of Judas, the eminent commentator says:—

"And I contend further, that there is no positive evidence of the final damnation of Judas in the sacred text. I hope it will not displease the *humane* reader, that I have entered so deeply into the consideration of this most deplorable case. I would not set up, knowingly, any plea against the claims of justice; and God forbid that a sinner should be found capable of pleading against the

cries of mercy, in behalf of a fellow culprit." See the close of Acts i.

2. *Absalom.* "Is there no hope for the soul of this profligate young man? He died in his iniquity; but is it not possible that he implored the mercy of his Maker while he hung on the tree? And is it not possible that the mercy of God was extended to him? And was not that suspension a respite to the end that he might have time to deprecate the wrath of divine justice?

"This is, at least, a charitable conjecture, and humanity will delight, in such a case, to lay hold even on *possibilities.* If there be any room for hope in such a death, who, that knows the worth of an immortal soul, would not wish to indulge in it?" Note on 2 Sam. xviii. 33.

3. *Ananias and Sapphira.* "This guilty pair died by an immediate judgment of God. The question of their salvation has been not a little agitated; and most seem to hope that though their sin was punished by this awful display of the divine judgment, mercy was extended to their souls. For my own part, I think their sin was what the Apostle calls a sin unto death, 1 John v. 16, a sin which must be punished with temporal death, or the death of the body, while mercy was extended to the soul. It was right, in this infant state of the church, to show God's displeasure against deceit, fraud, and hypocrisy—but because they had not the ordinary respite, we may presume that God extended mercy to them, though cut off almost in the act of sin." Note on Acts v. 10.

The preceding are strongly marked examples, illustrating the force of the question, *Can you apply it?* Reasoning in relation to an abstract theory, all Dr. Clarke's power of mind and extensive learning was exercised in endeavoring to prove that some of our race will be doomed to an undying death in misery. But the moment a particular case was presented, his soul recoiled from applying the horrible dogma!

Judas sold his Lord for thirty pieces of silver, having betrayed him to wicked hands by the solemn sign of friendship, a kiss. Notwithstanding these and other aggravated facts, behold what effort there is made to include Judas among the ransomed of the Lord! Surely, the *humane* reader needs no apology for this effort—but what shall we say of the doctrine which cannot be applied in such an instance?

Absalom was guilty of the basest ingratitude, vilest treason, most unnatural rebellion—and he died miserably in all his sin. Yet Dr. Clarke believed Absalom was saved, even on the bare score of *possibilities!* And the simple reason is, the theory could not be applied.

Ananias and Sapphira lied to the Holy Ghost, and were struck dead by the judgment of God; and yet, on the basis of a mere presumption, their salvation is conceded and contended for!

—I confess myself greatly pleased with these facts. They

clearly indicate that the spirit of Christ is mightier than the creeds of men. And I doubt whether any one excepting a mere theorist, whose pride of opinion seeks the support of a theory at all hazards, or whose heart is as hard as the nether mill-stone, can soberly and deliberately apply the doctrine of endless damnation in any special case that can be mentioned. It may indeed be maintained in the way of general argument—but ah! the Christian soul will refuse to apply it in any given instance. Probabilities, presumptions, conjectures, and even bare possibilities, will be sought as the encouragements of hope.

It is indeed melancholy to behold pious people driven into such straits and extremities, in seeking the comfort for which the spirit yearns; and yet it is also pleasing to witness the triumphs of the converted heart in its warfare with the wrongly-educated head. The latter may have its cruel creed; but the former will not suffer it to be applied.

Suppose a Universalist were to deny or hesitate to acknowledge the salvation of Judas, Absalom, Ananias, or Sapphira—what would be said to him? Sir, why do you hesitate to apply your theory? Are you afraid to apply it to individual cases? Is it valuable only in the way of *generalities*, and nothing worth in relation to *particulars*?

And thus we reason, in all affection, with the advocates of never-ending woe. If your doctrine be true, it is true for *somebody*. Why then do you shrink from the application? Is the theory too horrible? Is it to be maintained as a doctrine, and only as a doctrine?

Thus, at least, it appears to be. A pious father and mother may have a profligate son. He may live sinfully, and die in all the abandonment of crime: yet his parents will say, "He is in the hands of a merciful God; we hope to meet him in heaven." Never do they think of *him* as being among the howling fiends of darkness. O no—he was *their son*, and they cannot apply the doctrine to *his* case. O no.

But is not every mortal *somebody's* child? And shall we narrow down the genius of Christianity to the salvation of such only as are our kindred or friends?

I bless God for a Faith which answers the largest scope of Prayer: I bless Him for a Hope which covers the whole ground of Humanity: I bless Him for a Love which cannot overleap the River of Life. And all these excellencies meet and centre in a Doctrine of Salvation which every Christian heart would rejoice to apply.

That doctrine glorifies God, and honors the Lord Jesus Christ, in affirming the final holiness and happiness of all mankind.—Whoso believeth entereth into rest. A. C. T.

No. 64.

HE WILL REST IN HIS LOVE.

NOTWITHSTANDING the diversity of religious opinions in the world, there are certain points of faith in which all Christians coincide. We all agree, for example, in acknowledging the existence and righteous government of God, the merciful character of the mission of His well-beloved Son, and the revelation of an immortal life for the whole human family. There are, indeed, differences of opinion as to *the mode* of the divine existence, the official relations of Christ, and the condition of men in the resurrection state—but concerning the leading truths themselves, there is no controversy.

Besides the points named, there are others in which unity of faith prevails—a few of which may be mentioned:—

1st. It is agreed, on all hands, that whatever may be the final result of the divine government, the original plan of the Supreme Being embraced the ultimate welfare of all our race. No one supposes that God created mankind at random, or without a clear and definite idea of what He was about to do; nor will any one affirm that He contemplated, in the beginning, the endless woe of even one soul. On the contrary, it is admitted by every thinking person, that the original plan of the Creator embraced, as its distinguishing object, the final holiness and happiness of all mankind.

2d. It is also agreed, on all hands, that the means devised by the Supreme Being for the accomplishment of His purposes, are still in operation—in other words, that His plan is not yet completed. If, for instance, the wheels of His government were this hour to stop, and the whole rational creation remain forever fixed in its present condition, it is plain that His intentions would be marred. Doubtless there are many persons now in unbelief and sin, who will be redeemed, if the economy of grace continues; and this is what is meant by the admission, that the government of God is not yet completed.

These positions being granted—namely, that *the original plan* of the Creator embraced the ultimate welfare of every soul, and that the *appointed means* are still in operation—the question arises, WHAT WILL BE THE FINAL RESULT OF THE GOVERNMENT OF GOD?

There are many considerations which clearly prove, that THE ORIGINAL PLAN will be carried into full and perfect execution. Take, for example, the following testimony of the faithful and true witness:—

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it? Lest, haply, after he hath laid the foundation, and is not able to

finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish," Luke xiv. 28, 29.

Surely no such unwise procedure as this can be attributed to the Supreme Being. He is Infinite in all His perfections. His Knowledge will not be doubted—for He saw the end from the beginning, and every obstacle that could possibly arise was unveiled before His all-seeing eye. His Wisdom will not be questioned—for it runs parallel with His Knowledge, and is competent to devise means for the accomplishment of whatever is desirable. His Power must also be conceded—for "He is able to do exceeding abundantly above all we ask or think." Once grant the infinity of these perfections, and all the long catalogue of impediments and obstacles which the spirit of unbelief ever conceived, must vanish away into nought. Never can it be truly said of Him, that "He began to build, and is not able to finish."

The objector may say that ignorance, folly, unbelief, and sin are in the world—and the fact is admitted. But it does not follow that the original plan either has been or will be abandoned. The architect's draft of a splendid edifice does not present either scaffolding or rubbish; and it is only the cessation of work on the building, and the continuance of surrounding scaffolding and rubbish, that justifies the taunt of the passer-by, that the proprietor began to build and was not able to finish.

The original plan of the Creator presents the spiritual universe in its *completed* state; and the existence of evil in any form would be evidence of his inability to finish what He began, provided He had ceased to work, or if the operation of means should be discontinued. But we have already shown that the rational creation is not to remain fixed in its present condition; and hence the present existence of evil is no evidence that *the end* of the divine government will not correspond precisely with the plan devised in *the beginning*.

Nor can man's free moral agency be regarded as any obstacle to the completion of that plan. The power and wisdom and goodness of God, are more sublimely exemplified in "turning the hearts of the children of men as the rivers of water are turned," than in any other of the wonder-workings of the Supreme Being. Not contrary to, but in conformity with the laws of mind, shall he ultimately bring all hearts into willing subordination to His divine spirit. Saul was transformed into Paul, not in violation of his will, but by the grace of Him who said, "I have appeared unto thee *for this purpose*." And this was but one illustration of the promise, "Thy people *shall be willing* in the day of thy power."

But why need the argument be extended? If, by reason of any obstacle whatever, the original purpose of God is not consummated, the universe will be obliged to confess that He began to build and was not able to finish. As this would be a palpable impeachment of all the divine perfections, nothing remains but the acknowledgment, that in His own time and way He will bring every soul of our race into the holiness and blessedness of His celestial realm.

Conformably to this honorable result, it is predicted that "He will rest in His love." And this prediction is associated with the most exulting testimony: "The Lord thy God in the midst of thee is mighty; He will save; He will rejoice over thee with joy; *He will rest in His love;* He will joy over thee with singing," Zeph. iii. 17.

The idea of resting in a certain result, implies that that result is not yet attained, but that it will be, by the agency of means actively in operation. And the blessed character of the predicted result is indicated, not only by the rejoicing so vividly expressed, but by the fact that God will rest *in His love.*

In the progress of His government, there are many afflictive judgments—but not in these will God rest; not in punishment, regarded as an end—not in wrath, nor in any other indication of displeasure. No. He will rest in His LOVE.

Thus it is written, "For I will not contend forever, neither will I be always wroth; for the spirits should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid me and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him; I will lead him also, and restore comforts unto him and to his mourners," Isa. lvii. 16–18. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer," Isa. liv. 7, 8.

In the spirit of these testimonies, it is declared that the Most High will rest in His love. "GOD IS LOVE;" His original plan was a plan of love, embracing the entire family of man; and He will not cease His operations, so as to rest in anything short of universal holiness and happiness. The powers of evil existing, or a million-fold magnified, will contend in vain against Him whose "work is honorable and glorious." Light shall prevail against Darkness; Truth shall be more than conqueror in the conflict with Error; Good shall triumph over all Evil; and Universal Humanity be glorified in the victory of Life Immortal over the powers of Sin and Death.

Behold, also, how beautifully this final result corresponds with the testimonies concerning the mission and conquest of the Messiah. Whatever may be the issue, it must be conceded that nothing less than universal reconciliation was and is *the object* of the Son of God. "The Father SENT THE SON to be the Saviour of the world," 1 John iv. 14. To this end, he tasted death for *every man*, Heb. ii. 9; gave himself a ransom for *all*, to be testified in due time, 1 Tim. ii. 6; and is the propitiation for the sins of the whole world, 1 John ii. 2. It is plain that universality is stamped on all the records concerning the death of Christ, and that it was *the object* of his mission, to say the least, to bring the entire race of man into union and harmony with God. And herein is clearly seen a conformity to the original plan of the Supreme Being.

When we inquire whether *the object* of the Saviour's mission

shall be fulfilled, we receive for reply, that "The pleasure of the Lord SHALL PROSPER in his hands, and that he shall see of the travail of his soul and SHALL BE SATISFIED," Isa. liii. 10, 11. What less can we assign to the pleasure of the God of love, than the universal triumph of His truth? What less than the universal victory of grace, can be assigned to the travail of the Messiah's soul? and to crown the whole, How can the Lord's Christ be *satisfied* with the issue of his labors, if the race of man for which he lived and died, be not finally brought to Zion with songs and everlasting joy?

Consider, also, the promise concerning him, that "a bruised reed shall he not break, and the dimly burning flax shall he not quench: he shall bring forth judgment unto truth," Isa. xlii. 3. He will not rest in judgment as *an end*, but will simply employ it as *a means* of effecting the high purpose with which he was charged. He will bring forth judgment unto *truth*—yea, unto VICTORY, Matt. xii. 20. And with nothing short of this victory in behalf of universal humanity, will the Shiloh of Judah be SATISFIED. And this corresponds precisely to the prophetic announcement, that God will rest in His love.

It therefore matters nothing how much evil you suppose to exist, either in this state of being or beyond death. Wherever evil exists, God is opposed to it, and this opposition of His is the guarantee that it will finally be destroyed. "Judgment is His strange work." His ways are unsearchable, and past finding out to perfection; yet His predicted rest in love, and in love alone, gives us assurance of such final results only as pure love can approve. "For of Him, and through Him, and to Him, are all things; to whom be glory forever. Amen." Rom. xi. 36.

Rejoice, then, O ye philanthropists, who are striving to improve the condition of our race. Ye will not rest in anything short of the eradication of all sin and the removal of all evil. Your Knowledge will not be satisfied, while any are ignorant: your Wisdom will not be satisfied, while folly mars the happiness of even one soul. But ye *shall be satisfied.*

Rejoice, too, O ye praying and laboring sons and daughters of Adam. Your souls are filled with supplications to the throne of Grace, for the redemption of every alien from God. The pulsations of Christ's spirit within you, are derived from the Divine Heart in heaven. You are on the Lord's side; and there is no power in the universe that can prevail against you.

Rejoice, O Earth! for the plague-spot of sin shall be washed out in the blood of the Lamb; and the countless myriads of the redeemed shall be hailed with rapture, as when "the morning stars sang together, and all the sons of God shouted for joy."

A. C. T.

Woman's Centenary Association.

No. 65.

THE DIVINE LAW.

WHATEVER may be the demands of the divine law, they must, in some manner, be met and fully cancelled. This is everywhere conceded. God will never sacrifice the dignity of His law. He has magnified it and made it honorable, and He will never yield "one jot or tittle" of its just claims on the creature until they are all completely satisfied.

Let us then inquire, *What are the claims of the divine law?*

The language of the New Testament is very clear and explicit upon the subject; too much so, indeed, to admit of mistake. Every one is familiar with that brief and comprehensive summary given by Christ—"Thou shalt love the Lord thy God with all thy soul, mind, might, and strength; and thou shalt love thy neighbor as thyself. On these two commandments," he adds, "hang all the law and the prophets."

In these two great corresponding affections, then, are embraced *all* the claims of the divine law. These claims ask nothing beyond this; they will be satisfied with nothing less. To bring out these affections, supreme love to God, and love to all men, is the ultimate object of the entire moral law of Jehovah.

I am more anxious that this point should be carefully considered, from the fact that it is often treated, and perhaps popularly viewed, in a very vague manner. From the way in which it is usually spoken of, we should naturally conclude that the claims of the law are as fully centred in the *penalty* annexed to its violation, as in *obedience*. We should suppose that its ultimate object was as fully accomplished, and its demands as completely cancelled, by the infliction of its penalty on the transgressor, as they would be by his full and perfect obedience to all its requirements.

No mistake can be greater than this. The law in no case contemplates its penalty as an *end*, but as a *means* only. Its ultimate object invariably looks beyond the mere infliction of the penalty, and rests only in obedience. Otherwise the law is degraded to a savage barbarity, and the disposition of the lawgiver becomes monstrous indeed. It cannot for a moment be supposed that the lawgiver looks upon obedience, and the penalty for disobedience, with a total indifference as to which may be the result of his administration. He surely has a single purpose to accomplish, and that is obedience. This is alone his ultimate object, and he regards the penalty of disobedience only as one of the varied means that

are to effect this. A very simple figure will, perhaps, give more force and clearness to this fact:

A man takes off a diseased limb from his own child, or from his dearest friend, producing for a time the keenest anguish; but surely his purpose does not centre in this painful operation. If it did—if his sole object was effected when he beheld the sufferings of his patient—then must his disposition be wantonly cruel. But this afflicting process by no means terminates his design in adopting it. The agony of his patient is not what he is after. He could not, unless he were a very devil, sit down, with the bloody knife in his hand, and looking upon the writhing torment of the sufferer, say, that in that sad scene he realized the entire aim of his work. No; he looks beyond this. He aims at the life and health of his patient. To preserve the one and promote the other, comprises his ultimate object; and this painful operation is one of the means by which he finds that object can be realized.

Consider now the divine law in the light of this illustration. If the main object of that law rests in the penalty, and looks no farther than this—if this object of the law is fully answered in the infliction of its penalty—then the character of the law and the disposition of the lawgiver become as vile as anything of which we can well conceive. But such cannot be the fact. The penalty of the law can only be regarded as a means of realizing its ultimate object, which lies beyond this, namely, in obedience. This is plainly seen in the claims of the law. The law always demands obedience, never punishment. It claims love, not suffering. True, a penalty is annexed, but only to make the law efficacious. Did the ultimate object of the law rest in the penalty, then the claims of the law would be entirely cancelled when the penalty was inflicted. Our statute, for example, requires that men shall not steal. Suppose the penalty for its violation is imprisonment for the term of ten years. Now what is this law made for? Simply that some poor wretch may get into prison and suffer for that length of time? Is this the object of its enactment? Or is it not, on the contrary, that the rights of property may be respected? Is not the ultimate object of the law to be found only in what it claims, namely, that men shall not steal? Suppose, then, that this law prohibiting theft is violated, and the delinquent cast into prison—is the law satisfied? Are its claims cancelled? Is it no longer in force against the criminal? Does it not, in fact, just as imperatively demand that he shall not steal during the time he is suffering its penalty as before? And equally the same after his term of punishment has expired, and he obtains his liberty? Plainly, then, the infliction of the penalty goes not one step towards satisfying the claims of the law, further than it may have an influence in producing obedience, which is its ultimate object.

Having thus ascertained that the law claims obedience, that its penalty forms no part of its ultimate object, our second question is very easily disposed of—in fact, has been already answered, namely, What will fulfil the law, and entirely cancel its claims?

To fulfil the law is to realize its ultimate object. In other words, to beget perfect obedience. The law demands supreme love to God, and love to all men. It claims these two great affections, and nothing but the exercise of these affections, by all on whom the law is binding, can ever cancel these claims. To inflict its penalty on the disobedient may be perfectly just and proper, but this fails utterly to fulfil the claims of the law, unless it may be the means of producing obedience. The following scriptures will show very clearly, that, to *fulfil* the law, is to *obey* the law. "Make not provision for the flesh to fulfil the lusts thereof" (Rom. xiii. 14); that is, to obey the lusts thereof. "Bear ye one another's burthens, and so fulfil the law of Christ" (Gal. vi. 2); that is, obey the law of Christ. "If there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore, *love is the fulfilling of the law*" (Rom. xiii. 9, 10). In perfect love only can the law ever find its fulfilment, or its claims be met and cancelled. The following figure will cover the whole ground, and illustrate all I have to say upon the subject at present.

Let us suppose that an earthly parent should institute a law requiring the *love* of his child. He desires this love—nothing else; and to awaken, call it forth, and direct it to himself, is the ultimate object of his commandment. Now, if the simple requisition were sufficient, it is plain that nothing like a penalty would ever be suggested. There would be no need of it. But suppose the command proves insufficient, and the child refuses to obey. The parent now sees the necessity of a penalty, and affixes one. What for? Because he has no choice between punishment and obedience? Will it answer his purpose equally well to have his child suffer as to have his affection? Surely not. His ultimate object has not changed in the least by annexing a penalty to his law. He looks forward to the same great purpose with which he set out in the beginning. He still seeks the love of his child; nothing else. Merely to have the child suffer is not enough. This alone were devilish! But the parent looks beyond this. He keeps a steady eye upon this ultimate object, which is to gain the affection and obedience of his child. This is what he wants—not his anguish. But the child still refuses to obey, even with the pains of the penalty full before him. The parent then proceeds to inflict the penalty. He chastises him. Not simply because the child has done wrong. That would be revenge. Not because he wishes the child should suffer only. But plainly to aid in realizing the only object he has all along cherished—the obtaining of the child's affection, which he had in the beginning demanded. The child's refusal to obey does not comport with the parent's purpose. The threatened penalty does not effect his object. And even when the penalty has been inflicted the claims of his law are not answered, unless the child has been brought into a state of love and obedience. Nothing short of this can ever realize the object of the law, or cancel the claims which it throws over the child.

Very similar, in this respect, is the character of the divine law, its object and its operations. It simply demands love to him and all men. It claims this. This is its only ultimate object, and these claims never can be cancelled until this object has been fully realized. When the great purpose of Christ's mission is completed—when the intelligent creation shall have been subdued unto him, and God become "all in all"—then, and not till then, will the divine law be wholly fulfilled, and all its claims entirely met and satisfied. Endless misery, therefore, must be a monstrous absurdity. M. B.

The preceding argument is complete. Every candid mind must see that the law of God can be fulfilled by love, and love only—that it cannot demand anything more than this—and that it will be satisfied with nothing less, and nothing else. And as divine justice is the guardian and executor of the divine law, justice and love must perfectly coincide in seeking the righteousness and blessedness of every soul of our race.

And now let us consider, for a moment, the contrasted aspects in which our Father in Heaven is presented by the two opposing doctrines of Christendom, on this subject.

One of those doctrines maintains that endless hatred and disobedience is the penalty of the law of love! It amounts to this: If you do not *now* love God, His justice will by and by doom you to a condition in which you can never love Him, but will always hate Him! If you do not *now* praise Him, you will be sentenced to a state in which you will always blaspheme His holy and reverend name!

Can it be truly said, in view of this doctrine, that God has magnified His law and made it honorable?

— The other of the two doctrines referred to, confidently looks forward to the sublime era, when every soul shall say in spirit and in truth, O how I love Thy law! That law shall then be written on every heart, and engraved on the tablet of every mind. It shall be magnified and made honorable by the cheerful and voluntary obedience of universal humanity.

Such was the end contemplated in the revelation of that law of love; and all the accompanying rewards and punishments are to be considered, not as *ends*, but as *means*. And the agencies of divine appointment shall continue their refining and elevating process, until the law shall be perfectly fulfilled and justice entirely satisfied.

— And now let the reader answer: By which of the two doctrines referred to, is God most glorified and honored? A. C. T.

No. 66.

THE SAFE SIDE.

OBJECTION: "On the ground of prudence, I reject the doctrine of Universalism—for if Universalism be true, I shall eventually lose nothing; and inasmuch as it *may* prove *false*, I am determined to be on *the safe side*. I have *two* chances to your *one*."

This kind of safe-side, double-chance reasoning has long been employed in the warfare against Universalism; but of late it has become specially popular, not with the mass of opponents merely, but with the learned and distinguished leaders of the opposition. On this account, it has claims to consideration, aside from its intrinsic force:

I. The objection is *objectionable*, because it proceeds on the supposition that an honest conviction and conscientious profession of faith may subject the soul to infinite woes—and this, too, at the hands of Him "who can have compassion on the ignorant and on them who are out of the way," Heb. v. 2. Many of the disciples saw Jesus, and received his blessing after his resurrection. When they related the fact to Thomas, he would not accredit it, but stoutly maintained that excepting he personally saw and touched the Saviour, he would not believe. But his brethren did not say, "Well, Thomas, we are on the safe side;" nor did they intimate that he incurred any hazard by disbelieving, even though he said, "I *will* not believe." Jesus afterward appeared to Thomas, and gave him precisely the kind and amount of evidence he demanded: and then he believed. All that Thomas lost, was the blessedness he would have enjoyed in the interim, had he believed. John xx. 19–29. Grant, if you please, that Universalists are as unbelieving as was this disciple; what ultimate hazard do they incur at the hands of the same blessed Saviour? If our brethren enjoy any special comfort in the faith of endless woe, they are welcome to it, and ought to be satisfied with that much of advantage; but they are not, therefore, on the safe side, any more than were the disciples in the case referred to.

II. The objection is *objectionable*, because it supposes a guaranty of immortal blessedness, of which revelation furnishes not the slightest hint. Grant, if you please, that a Christian may properly take the Atheistical ground of *chance:* what chance of salvation, additional to the mercy of God, revealed in the Saviour of sinners, does any individual enjoy? Universalists are among the number of those who "rejoice in Christ Jesus, and have no confidence in the flesh," Phil. iii. 3. "Other refuge have we none." We know

of but one Mediator, one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. What *other* chance does any man possess? The Most High "sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers," Isa. xl. 22. Can the faith of a million of grasshoppers add a tithe of a chance to what the Lord has secured, or cause one jot or tittle of His plan to fail?

III. The objection is *objectionable*, because it proceeds on the ground that Universalists think and speak so favorably of the character of God, as to incur his never-ending displeasure. Our brethren do not think it hazardous to believe in the salvation of *some;* nor do they consider it perilous to rest their hopes *partly* on God and *partly* on man. But they regard it exceedingly dangerous to believe in the salvation of *all*, and to rest all hope on the love of God *alone!* They deem it safe to think and speak well of Our Father in heaven; but very perilous to *go too far* in an eulogium of His character! Grant, if you please, that men *can*, and that Universalists *do*, entertain ideas of God more glorious than the reality—(perish the blasphemous thought!)—will He regard us less favorably on that account? In the judgment of reason and revelation, we cannot commend the divine character more highly than it deserves; and it is more probable we shall come short of His glory, than that we shall go beyond it.

IV. The objection is *objectionable*, because it is based on the feeling which we may suppose to have actuated the builders of the Tower of Babel, Gen. xi. God had promised that a flood should not again overflow and destroy the earth; but certain men were disposed to be on *the safe side.* Peradventure the promise of God may fail—and what then? We will even build a tower, whose top may reach unto heaven; and then, *if* the flood *should* come, we will enter it, and be safe. Those who do not unite in the work, will have *one* chance of safety, namely, the Divine promise, but we have that also,—and when the tower is completed, we shall have *two* chances!—The principle involved in the objection is precisely the same. The promise to Noah, that there should not be another deluge, is not more positive and clear than the promise to the patriarchs, that in their seed, which is Christ, "all the nations, families, and kindred of the earth shall be blessed;" and the reason for seeking a second chance, or the safe side, is as foolish and absurd now as it was in the building of the tower of Babel. Confusion of tongues was, and is, and always will be, the result of distrusting the promises of God.

A female teacher in an "orthodox" Sunday school, said to a female teacher in a Universalist Sunday school, "Do you make your scholars curtsy when they read the name Devil in the Bible?"

"Certainly not," was the reply.

"Well, *I* do," said the other—"for *it is safer.*"

V. The objection is *objectionable*, because it gives precedence to *policy* rather than to *truth*. It implies a desire to know, not What is true? but *What is safest to believe?* In this way, it condemns all the Scripture worthies. What friend of God, in the olden time, ever inquired whether it was safe or politic to take Him at His word? It also condemns all philosophers; for what true philosopher ever rejected the result of inquiry, on the score of hazards supposed to be incurred by believing it? The scientific world disclaims everything in the shape of the safe-side, double-chance objection. And with all sensible and candid persons, devoted to any investigation, the only question is, What is truth?

VI. The objection is *objectionable*, because it belongs as well to others as to those who chiefly employ it. For example: The Roman Catholic says to the Protestant, "You admit that a good Catholic will be saved; but we do not admit that *you* can be saved —for you are beyond the pale of the true church. We are, therefore, on the safe side; we have two chances to your one. If *your* doctrine proves true, *we* are as safe as *you* are: if it be shown, in the issue, that you are schismatics and heretics, your only chance is lost. Therefore, speedily apply for admission to the Roman Catholic communion. There is no other safe position than this." See this Roman Catholic objection to Protestantism, eloquently urged in Dr. Milner's End of Controversy, pp. 325, etc. When we see Protestants practically regarding the objection in review, we shall begin to think them serious in adducing it against Universalism.

VII. The objection is *objectionable*, because no man is willing to adopt the principle, in the affairs of life. We have indeed heard of a fisherman, who said that he had learned how to catch a large quantity of fish, and thus explained his plan: "When I start on a fishing expedition, I always believe I shall not catch any; and then I am sure to be successful." But we doubt whether any man was ever so silly as thus to reason.——Suppose the objector and the writer hereof wish to cross a wide, deep river. Each has a boat. I say to my neighbor, "I pray you, take a seat in my spacious, staunch vessel, and we will cross the river in company. I know you will land in safety on the opposite shore—but that leaky, crazy boat of yours, will keep you constantly in fear of drowning, and the toil of almost constantly bailing out the water will render your voyage unpleasant." To this invitation he replies, "No, sir, I will not accompany you, because I wish to be on the safe side; and I have two chances of crossing safely, whereas you have only one. If *your* boat sinks, you must drown—for I have not space for you in *mine*. But if *my* boat sinks, you will pick me up, and I shall cross in safety. I am, therefore, on the safe side, and will remain where I am!" Ridiculous as such reasoning would be, it is based on the principle involved in the safe-side, double-chance objection.

VIII. The objection is *objectionable*, because it is based on utter ignorance of the philosophy of mind. Faith is the result of satisfactory evidence, and is not subject to the decision of the will. No man can believe as he pleases. No man can believe this, or reject that, on the mere score of prudence. Prudential motives cannot control the operations of the understanding. How extremely foolish, then, and absurd is the objection, that it is safer to believe one proposition than another! How preposterous the notion, that a double-chance of safety is guaranteed by simply believing this or that!

In this state of the argument, the objector may say, "I do not hold that any form of mere faith, *in itself considered*, is any more safe than another—but that faith in endless punishment is better calculated to produce good works, than is faith in Universal Salvation; and hence it is safer."

I reply, 1. That this entirely changes the ground of the objection, which is now made to rest on the safety, *not of faith, but of* GOOD WORKS. This brings the argument within hail of reason. *Actions* may be governed by prudential motives—by choice—by expediency—but *faith* cannot. The objection is thus resolved into the question of good works as the pledge of safety.

2. In view of this position, Universalism is vastly safer than any other doctrine, because it immeasurably transcends all others in its moralizing influence and power. Were there no other argument in its favor, the practical value of Universalism, as a promoter of good works, exalts it above every partial system in every respect, including that of safety.

And now let us briefly consider Universalism as a promoter of good works, in contrast with any and every system of Partialism.

1. Universalism maintains as one of its cardinal tenets, that virtue and happiness, and vice and misery, are severally connected as cause and effect.—But all other systems proceed on the ground that, as far as this world is concerned, there is more pleasure in sinning than in righteousness!

2. Universalism insists that every good act receives its reward, and that there is no possibility of escaping an adequate punishment for every sin. But all other systems present the hope of escape from the just judgments of God, and thus nullify the terrors of the law!

From these and other considerations, it is plain that Universalism has not, and cannot have, a rival, as a promoter of good works. I might also add the universal, unmerited love of God, and a happy immortality for all our race as His free-gift, as the most powerful means of awakening gratitude to Him, resolved into that love of the Father and of our fellow-men which is the fulfilling of the whole law. A. C. T.

No. 67.

THE NEW BIRTH.

THERE are multitudes of Christian Professors in the world who yearn for the joys of faith in God as the Universal Father, Friend, and Saviour; but alas! they are debarred this high privilege! They are right in their feelings, they are influenced in their doings by the spirit of gospel love—but they have been taught to view the doctrine of Universalism with abhorrence.

Such persons frequently have said to us, "You do not believe in the doctrine of the new birth; and this is an essential point in Christianity."

We answer, Who told you that we do not believe in the doctrine of the new birth? You certainly have not so been informed by either our preachers or writers—for our books and papers maintain this doctrine as a fundamental, and our pulpits have ever insisted on it as a chief item in the Christian system.

It is very likely that we do not understand the new birth precisely as others do; but our brethren have no greater right to insist that *their* views should be *our* standard, than we should have to insist that *our* views should be *theirs*. If you are willing to consider what we have to say on this subject, read—and think!

"Cease to do evil—learn to do well," was a prominent injunction under the dispensation of the Law; and the same end is contemplated by the economy of the Gospel. "The grace of God, which bringeth salvation to all men, hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in *this present world*." Hence, Jesus "gave himself for us, that he might *redeem us from all iniquity*, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS." Titus ii. 10-14.

The doctrine of the New Birth, as may clearly be shown, is resolved into practical conformity to the heavenly law. *Righteousness of life* is the end to be attained; and this is to be wrought by *purifying the heart*, and this, again, by *enlightening the understanding*. He who is in error, is to be made acquainted with the truth as it is in Jesus; he who is swayed by evil feelings and motives, is to be brought under the influence of the love of God; and he who is wandering in the dark mazes of sin, is to be introduced to the path of the just, which shineth more and more, even unto the perfect day.

Let me simplify these ideas, and present them very distinctly in a brief space—as follows:—

1st. The *head* is to be instructed—that is, the mind is to be en-

lightened by the truth. Hence it is written, "*Whosoever believeth that Jesus is the Christ,* ☞ IS BORN OF GOD," 1 John v. 1. But if such an one went no farther than this, he would have merely a *head-religion.*

2d. The *heart* is to be purified—that is, the feelings are to be influenced by the right spirit. Thus it is written, "Love is of God, and *every one that loveth* ☞ IS BORN OF GOD," 1 John iv. 7. This brings the addition of a *heart-religion.*

3d. The *life* is to be reformed—that is, the character is to be established in virtue, as proved by *deeds.* Accordingly we are informed, that "*every one that doeth righteousness* ☞ IS BORN OF GOD," 1 John ii. 29. This completes the new birth, and is comprehended in a *life-religion.*

I. "*Whosoever believeth that Jesus is the Christ, is* BORN OF GOD," 1 John v. 1. This was the simple and only article of faith enjoined by the primitive teachers of Christianity, whether the persons addressed were Jews or Gentiles. "We believe and are sure that thou art that Christ, the Son of the living God," John vi. 69, was Peter's profession in behalf of himself and brethren. "God hath made that same Jesus, whom ye have crucified, both Lord and Christ," Acts ii. 36, was his testimony to the Jews. "I believe that Jesus Christ is the Son of God," Acts viii. 37, was the acknowledgment of the Ethiopian.

Dr. Lightfoot, and other eminent authorities, inform us, that *to be new-born,* and to be made *a new-creature,* were expressions used by the ancient Jews, signifying merely a change of religion. One of their sayings was, "If any man become a proselyte [namely, from Paganism to Judaism], he is like a child new-born." And of Abraham, when he renounced idolatry and was chosen of God, they said "He was made a new creature."

This phraseology was doubtless familiar to Nicodemus; and hence Jesus said to him, "Art thou a master of Israel, and knowest not these things?" John iii. 10. He was not ignorant of the meaning of the new birth, and he would not have been astonished if it had been spoken of concerning a proselyte from heathenism: but he was so unsuspicious that it could rightly be applied to the conversion of Jews, that he did not understand our Saviour's meaning. "*Ye* must be born again." Ye *Jews* are indeed the descendants of Abraham by the birth of the body; but "ye must be born *again:*" ye must believe in *me* as the Christ—ye must be converted from Judaism by faith in the Messiah, or "ye cannot enter into the kingdom of God." It was a very simple condition, there being but a single article of faith: "*Whosoever believeth that Jesus is the Christ, is* BORN OF GOD."

II. We must not suppose, however, that nothing further was required of the proselyte or disciple. The conviction or faith of the mind (connected with a public profession) that "Jesus is the Christ," entitled such an one to admission to the *outward kingdom*

of heaven, or visible church—for that the phrase, "kingdom of heaven," frequently means nothing more than an organized society, is very clear. Thus:—

The kingdom of heaven is likened to a net cast into the sea, gathering of every kind, Matt. xiii. 47; also to ten virgins, five wise and five foolish, xxv. 1. The violent took this kingdom by force, and it therefore suffered violence, xi. 11, the Pharisees shut it up against men, neither entering themselves, nor suffering others to enter, xxiii. 13. Those who broke the commandments and taught others to do so, were in that kingdom, and were called *least* therein, v. 19.

These and many similar passages plainly speak of the kingdom of heaven and kingdom of God as a merely outward economy or visible church, into which every one was admitted as a proselyte on a profession of faith in Jesus as the Christ. And all such were declared to be *born of God*, in the sense already given of that phrase.

But besides the outward or visible kingdom referred to, we read of an inward kingdom. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," Rom. xiv. 17. "The unrighteous shall not inherit the kingdom of God . . . . and such were some of *you*—but ye are washed, but ye are sanctified," 1 Cor. vi. 9-11. Sinful persons might be in the kingdom of heaven, as an outward or visible church; but not until they were purified *inwardly*, could they inherit the spiritual kingdom, which pertains to "the inner man."

We here discover that a mere abstract faith in Jesus as the Christ, may be only a *head-religion*. Faith is to become an active principle, working by love in "the hidden man of *the heart*." Gal. v. 6; Acts xv. 9; 1 Peter iii. 4; Rom. v. 5. Hence it is written, "Beloved, let us love one another—for love is of God; and *every one that loveth, is* BORN OF GOD, and knoweth God," 1 John iv. 7. Accordingly, all the commandments are comprehended in love to God supremely, and love to mankind universally.

III. But there is still another step. The faith of the head and the love of the heart are to be manifested in THE LIFE. Accordingly it is written, "If ye know that he is righteous, know ye that *every one that doeth righteousness is* BORN OF HIM," 1 John ii. 29. And this testimony completes the proof of the statement, that the scriptural doctrine of the new birth is resolved into *practical conformity to the heavenly law*.

The intimate association of faith in Christ and love of man, is thus spoken of in the Scriptures: "As many as received him, to them gave he power to become the sons of God, even to them that *believe on his name*, which were BORN, not of blood, nor of the will of the flesh, nor of the will of man, but OF GOD." John i. 12, 13. See also 1 Peter i. 22, 23.

The *result* of this association of faith and love—the *morality* of this new birth—is mentioned in Eph. iv. 22-24.

In this scriptural exposition of the matter in hand, nothing

supernatural is implied—and nothing that involves the idea of a change of nature. The process is natural and comprehensible. The understanding is first to be convinced, by an appeal to the evidences of the truth, that Jesus is the Christ—and whosoever thus believes is *born of God.* Not all the excellencies of the Saviour's character are immediately perceived: but the new-born child of the kingdom is enjoined to grow in grace and in knowledge, until his heart is filled with the love of God and man. Then he is *born from above* in a new and living sense, and it becomes his meat and drink to do the will of God. Not by its stature, nor the symmetry of its branches, nor the verdure of its leaves, nor the beauty and fragrance of its blossoms, is the tree to be known—but *by its fruit:* And *the faith* of THE HEAD, and *the love* of THE HEART, can best be testified by RIGHTEOUSNESS OF LIFE.

Finally: The mediatorial kingdom is not to be delivered up to the Father until all things shall be subordinated to Christ; and then God shall be all in all, 1 Cor. xv. 24-28. And we are certified that God hath highly exalted the Messiah, to the end that every knee should bow to him, and that every tongue should confess that he is Lord, to the glory of God the Father, Phil. ii. 9-11. This implied universal *faith* in Christ, is associated with that universal *righteousness* which can only be wrought by the principle of *love:* "Every knee shall bow, every tongue shall swear—surely shall say, In the Lord have I righteousness and strength," Isa. xlv. 22-24.

Conformably, the primitive believers could say, "Of his own will begat He us with the word of truth, that we should be a kind of *first fruits* of His creatures," James i. 18. They were "the *first fruits* unto God and the Lamb," Rev. xiv. 4. The first fruits are a sample of the harvest.

Accordingly, the believers who enjoyed the first fruits of the spirit, testified that not themselves only, but "the creature [THE WHOLE rational CREATION] *itself* ALSO shall be delivered from the bondage of corruption into the glorious liberty of the children of God," Rom. viii. 21. They waited for the adoption, to wit, the redemption of the universal body of humanity, verse 23; and the holy spirit of promise which the believers possessed, was an earnest or pledge of their inheritance, until the redemption of the purchased possession, Eph. i. 14; 1 Tim. ii. 6; Heb. ii. 9; 1 John ii. 2—not the believers only—(for these were simply the first fruits) —but the harvest also, THE WHOLE WORLD.

From this essay the reader will learn that Universalists believe in *a change of heart,* as well as of head and life; and that they differ mainly from other Christians in maintaining that this change is rational and comprehensible, and that, in the Lord's own time, it will be wrought in every soul of the family of man. A. C. T.

No. 68.

UNIVERSAL AND SPECIAL.

THE apostle Paul, in 1 Timothy iv. 10, declares of himself and other Christian disciples, "We labor and suffer reproach, because we trust in the living GOD, who is THE SAVIOUR OF ALL MEN, *especially of them who believe.*"

This passage is one which has long been employed by those who reject the testimony that God is the Saviour of all men, as an unanswerable objection to that doctrine. "So far from Paul's teaching the salvation of all men," say they, "he took particular care to guard against any mistake in this respect, by using the qualifying word 'especially;' thereby showing that God is the Saviour only of those who believe. This is evident as can be; for if all men are saved alike, how is it that some are *specially* saved? Does not the very use of this word 'especially' clearly point out the fact that all will not be saved? And does not its connection with the word 'believe,' also show that only believers will be saved?"

Such is the argument of those who accept the doctrine of a limited salvation; and not a few regard it as unanswerable, while more look upon it as at least a serious difficulty which demands a careful consideration. But suppose we meet the difficulty with another, as we might do, and leave the matter there? Suppose we reply: Paul distinctly affirms that God is the "Saviour of all men," and this clearly shows that he did not intend, by using the word "especially," to say that God is *not* the Saviour of all men; for in so doing he would plainly contradict himself. This would be perfectly fair, and as unanswerable as the objection on the other side. Nothing is more positive than the language of Paul in this respect: and after all that can be said about "especially," the unqualified statement still remains, that God is in some way or other, in some sense or other, "the Saviour of all men." And we ask our friend of the opposite faith to explain this difficulty in the way of his position, that God is the Saviour of ☞ ONLY those who believe.

But since the restricting and limiting power of the word "especially" is counted upon so confidently, let us examine it a little, and see what measure of force it has in this direction. The Psalmist says: "I was a reproach among all mine enemies, but *especially* among my neighbors." Ps. xxxi. According to the criticism in review, the Psalmist means here that he was no reproach at all among his enemies, but a very particular reproach among his neighbors! Festus, in bringing Paul before Agrippa

and the chief men, says, addressing the latter: "I have brought him before you, and *specially* before thee, King Agrippa." Acts xxv. Was the apostle before the chief men or before Agrippa only? Again: "Let the elders that rule well be counted worthy of double honor, *especially* they who labor in the word and doctrine." 1 Tim. v. Now if "especially" means what is affirmed in the objection, then Paul intended that only those who labored in word and doctrine were to have double honor, while those who ruled well were to have no honor at all! So, when the apostle wrote to Timothy, "The cloak which I had left at Troas when thou comest, bring with thee and the books, but *especially* the parchments," he meant to say that he should be particularly careful to bring the parchments, and particularly careful to leave the cloak and books behind! Once more: "As we have opportunity, let us do good unto all men, *especially* unto them who are of the household of faith" (or believers), Gal. vi. This is precisely the phraseology of the passage in review; and if, as is contended, "especially" there shows clearly that God is the Saviour of *only* those who believe, then here it shows that we are to do good *only* to those who believe, or the household of faith!

Are those who employ this criticism willing to abide its issues, and adopt the conclusions in which it involves them? We think not; and we believe the passages quoted are sufficient to show how perfectly void it is of all force against the apostle's testimony, "God is the Saviour of all men."

Having examined the argument founded on the word "specially," we return to inquire what Paul intended by the language which he uses, "God is the Saviour of *all men*," if all men are not actually saved. What is the sense, the meaning of the words, if *this* is not its meaning? It may be said that God is the Saviour of all men, inasmuch as he has made ample provisions for the salvation of all, and offers salvation to all, if they will accept it.

But let us look at this reply, and see if it meets the difficulty. How can it be shown that the offer of salvation makes God the Saviour of those who are lost? Does the offer of salvation save them? Surely not, else they would not be lost. He can be the Saviour of those only who are saved; and the offer of salvation to all, and every possible provision for it, cannot in any conceivable way make God the Saviour of all, if all do not accept the offer, and use the means. And yet there stands the testimony that God is actually the "Saviour of all men."

Again then, we repeat the question, What did Paul mean, when he said, "God is the Saviour of *all men*"? If he uttered these words understandingly, then, in some way or other, God is actually the Saviour of all men. And we ask in what way, if any portion of mankind are finally and irredeemably lost? How is he, how *can* he be the Saviour of those whom he does not save? of those who are given over to the torments of an endless hell? Reader, will you answer this to your own judgment? Will you explain the unqualified language of Paul in harmony with that

doctrine, which as unqualifiedly declares God is *not* the Saviour of all men?

In the mean time, we will endeavor to set forth briefly the doctrines of the passage, "We trust in the living God, who is the Saviour of all men, especially of those that believe." At first glance, it will be seen there are two kinds of salvation spoken of, one of which is common to all men, and the other a special salvation enjoyed by believers only, and that through faith or belief. We come to inquire then,

1st. What is the common salvation in which all men are partakers, or in accomplishing which, God is said to be the "Saviour of all men?"

The answer to this question may be found in such inspired testimony as follows: "It pleased the Father that in him should *all fulness* dwell; and having made peace through the blood of his cross, by him to reconcile *all things* unto himself, by him, I say, *whether they be things in earth, or things in heaven.*" Col. i. To the same purport is the following: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one *all things in Christ*, both which are *in heaven*, and which are *on earth*, even in him." Ephes. i. "I, if I be lifted up, *will draw all men* unto me." John xii. "For the creature (or *creation*, being the same original word rendered "creation" in verse 22) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, *because the creature* (or creation) *itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*" Rom. viii. "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv.); "Neither can they die any more; for they are equal unto the angels: and *are the children of God, being children of the resurrection.*" Matt. xxii. Luke xx.

Other testimonies might be added, but these are sufficient to set forth the nature of the common salvation whereof all are partakers —sufficient to show in what respect God is "the Saviour of all men." They unfold to us the glorious plan of redeeming grace and love, and the grounds upon which rests the fulfilment of that plan. They reveal the final deliverance of the human race from the bondage of sin and death, the reconciliation of all souls to God the Father, and the restoration of perfect harmony to the moral universe. This is the common salvation which comes alike to each and all; which is secured to every member of the great family of God, as the gift of his infinite goodness, and the result of his purpose from the beginning. We proceed now to ask—

2d. What is the special salvation mentioned by the sacred writer, and which is enjoyed by believers only?

It will be seen that the common salvation already set forth involves a sublime and blessed truth, even the final destruction of all evil, and the restoration of all intelligences to endless holiness and happiness. The *belief* of this truth, and the *rest*, the *peace*, the

joy, that are born of it, constitute the special salvation in question; and make plain the way in which God is the Saviour "*especially* of those that believe." Hence it is that Paul says: "We which have *believed* (in the common salvation) do enter into *rest*." Heb. iv. And again: "*Believing* (viz. in Christ, as the agent through whom God saves), ye *rejoice with joy* unspeakable and full of glory." 1 Pet. i.

Here then is the special salvation of believers. They are saved from all the doubts and fears, from all the gloom and misery that gather upon the soul of the unbeliever; and enter into that peace, and joyous confidence, and eternal life, which are the fruit of faith. They have no painful apprehensions of failure on the part of God; but believe in their hearts that he will certainly at last bring all to himself, and bestow upon them the glorious and unfading inheritance of life forevermore. Believing this, they are blessed, and find fulfilled, in themselves, the words of Jesus, "He that believeth and is baptized, shall be saved." Mark xvi.

On the other hand, the unbeliever cannot credit this truth; he cannot trust in God as "the Saviour of *all* men;" he thinks some must be given over to endless sin and torment, and shudders at the thought that he, or some who are dear to him, may be of the devoted number—in a word he is miserable; the vulture of his creed is ever feeding upon his heart; and so in him are fulfilled those other words of Christ, "He that believeth not shall be damned."

Here then we see the gain of the believer over the unbeliever. While it is certain as the word of God, that he will share in the common final salvation in which all men are partakers, he also enjoys a "special" salvation in the belief and anticipation of this, of which the unbeliever is deprived, and to the joys and consolations of which he is an utter stranger, from his want of faith.

To avoid the result of our argument, there are some who assert that Paul's meaning is merely, that God is *the Preserver* of all men, especially of those who believe.

Why then did Paul say to Timothy, as in the next verse, "These things *command* and *teach*"? Plainly he had in view not merely the blessings of the body, but *the spiritual salvation* of the Gospel. "God will have all men to be saved, and to come unto a knowledge of the truth." 1 Tim. ii. 4. "Who HATH *saved* US [believers] and called us with a holy calling, NOT *according to our works*, but according to his own purpose and grace." 2 Tim. i. 9.

Besides, that God is the Saviour of all men, and that Christ Jesus came into the world to save sinners, are both declared to be faithful sayings and worthy of all acceptation, 1 Tim. iv. 9, 10, and chap. i. 15—plainly showing that *spiritual salvation*, and not simply *temporal preservation*, was the apostle's subject. T. B. T.

The Woman's Centenary Aid Association to the Murray Fund, 1869–1870.

Received from—	
Maine	$ 3,343 50
New Hampshire	1,431 67
Vermont	1,151 85
Massachusetts	12,444 36
Rhode Island	632 50
Connecticut	2,053 90
New York	6,393 00
New Jersey	173 50
Pennsylvania	1,077 52
Ohio	410 00
Indiana	320 75
Iowa	249 82
Illinois	3,405 37
Michigan	141 50
Wisconsin	129 00
Minnesota	2,000 00
Missouri	17 00
Kansas	54 00
Nebraska	18 00
California	91 00
District of Columbia	75 00
Maryland	25 00
Virginia	23 00
Interest account	313 02
	$35,974 26
Deduct Expenses and Donations	973 73
Paid to Murray Fund	$35,000 53

M. A. ADAMS, *Treasurer.*

WOMAN'S CENTENARY ASSOCIATION.

Treasurer's Report for the Year ending September 19, 1872.

RECEIPTS.

Received from—	
Massachusetts	$ 199 00
Pennsylvania	162 50
Connecticut	140 00
New York	132 00
Maine	88 00
Rhode Island	34 00
Ohio	30 25
Indiana	27 25
Washington, District of Columbia	18 00
Michigan	17 50
Nebraska	10 00
Missouri	6 00
Kentucky	3 00
Illinois	2 00
New Hampshire	1 00
Maryland	1 00
Kansas	1 00
California	1 00
Wisconsin, for Jefferson Liberal Institute	500 00
	$1,373 50

APPORTIONMENTS AND SPECIFIED GIFTS.

Jefferson Liberal Institute	$ 500 00
Rev. S. J. McMorris	27 00
Bible for Lincoln, Nebraska	15 00
	$ 542 00

EXPENSES.

Bill of Vice-President of Pennsylvania	$ 15 50
Bill of Vice-President of Massachusetts	9 00
Bill of Vice-President of Michigan	1 00
Postage	7 00
Paper, printing, drafts, etc.	4 65
	$ 37 15

Total Receipts	$1,373 50
Total Disbursements	579 15
Balance in Treasury	794 35

M. A. ADAMS, *Treasurer.*

Treasurer's Report for the Year ending September 17, 1873.

RECEIPTS.

Received from—	
Maine	$ 56 10
New Hampshire	100 00
Vermont	1,184 00
Massachusetts	312 25
Rhode Island	2 00
Connecticut	1,582 00
New York	871 15
New Jersey	3 00
Pennsylvania	10,733 00
Maryland	4 00
West Virginia	7 00
District of Columbia	2 00
Ohio	5,700 00
Illinois	422 45
Iowa	389 50
Missouri	1 00
Louisiana	5 00
	$21,374 45

SPECIFIED GIFTS.

To Pierce Professorship Buchtel College, from Pennsylvania	$10,625 00
Pierce Professorship Buchtel College, from Ohio	5,700 00
St. Mary's Professorship St. Lawrence University, from New York	552 25
Lombard University, from Illinois	422 45
Mitchel Seminary, from Iowa	388 50
Churches, from Hartford, Conn.	400 00
" Meriden, Conn.	470 00
" Waterbury, Conn.	500 00
" Brattleboro, Vermont	590 00
" West Concord, Vermont	300 00
Sunday Schools, from New York	86 00
An invalid Minister, from New York	10 00
" " Pennsylvania	11 00
A Divinity Student, from New York	5 00
" " Pennsylvania	10 00
Church at large, from Maine	5 00
Expenses of Corresponding Secretary, from New York	20 55
Home Mission, New Hampshire	100 00
	$20,195 75

ANNUAL MEMBERSHIPS.

Received from—	
Maine	$ 51 10
Vermont	294 00
Massachusetts	312 25
New Hampshire	100 00
Connecticut	211 00
Rhode Island	2 00
	$ 970 35

Amount brought forward	$	970 35
New York		198 35
New Jersey		3 00
Pennsylvania		87 00
Maryland		4 00
West Virginia		7 00
District of Columbia		2 00
Iowa		1 00
Missouri		1 00
Louisiana		5 00
	$	1,278 70

EXPENDITURES.

Paid for Hymn Books for Lincoln, Neb.	$	50 00
to Sunday School in Missouri		25 00
to Missionary Work in New Hampshire		100 00
bill of President for travelling, printing, etc.		98 50
Vice-President of Pennsylvania for printing Tracts		177 38
" of Vermont—two years' expenses		32 00
" of Connecticut, lost by mail and express		11 00
" of Massachusetts, postage, printing, etc.		9 95
Blank books, postage, printing, etc.		25 82
	$	529 65

Total Receipts	$	21,374 45
Specified Gifts		20,195 75
Annual Memberships	$	1,178 70
Balance in Treasury September 19, 1872		794 35
Interest		41 82
	$	2,014 87
Expenses		529 65
Balance in Treasury	$	1,485 22

Mrs. M. A. ADAMS, *Treasurer.*

Treasurer's Report for the Year ending September 16, 1874.

RECEIPTS.

Received from—		
Maine	$	173 25
New Hampshire		62 00
Vermont		625 00
Massachusetts		644 50
Rhode Island		30 00
Connecticut		1,368 60
New York		1,754 11
New Jersey		94 00
Pennsylvania		218 00
Maryland		5 00
	$	4,974 46

Amount brought forward	$ 4,974 46
West Virginia	7 00
District of Columbia	411 69
Florida	1 00
Missouri	2 00
North Carolina	1 00
Texas	1 00
Ohio	23,649 00
Illinois	9,775 00
Wisconsin	524 00
Oregon	4 00
	$39,350 15

APPROPRIATIONS AND SPECIFIED GIFTS.

To Elizabeth Buchtel Professorship, Buchtel College, by Mrs. J. R. Buchtel, Akron, Ohio	$20,000 00
Completion of Chloe Pierce Professorship, by Ohio	3,628 00
Same, by Pennsylvania	47 00
Goddard Seminary, Vermont	602 00
Jefferson Liberal Institute, Wisconsin	485 00
St. Mary Professorship, St. Lawrence University, N. Y.	351 00
Lombard University, Illinois	275 00
Church of Our Saviour, New York	1,037 00
Church in Washington, D. C.	411 69
Parish Interests, Illinois	9,500 00
" Connecticut	1.236 60
Scotland Mission, G. B.	139 38
Aroostook Mission, Maine	89 25
Indian Mission, Canada	16 61
Home Mission, Waterbury, Conn	50 00
" N. Britain, Conn.	10 00
" Cleveland, Ohio	75 00
" Dayton, Ohio	18 00
Sunday Schools in New York	74 00
" in Maine	36 00
A Divinity Student, by Penn.	23 00
Loan to a Divinity Student, New York	50 00
An aged minister, Vermont	10 00
A destitute family, New York	5 00
Printing and Distributing Tracts by Tract Committee	628 89
	$38,798 42

EXPENSES.

Bill of General Superintendent for Salary, Printing, and Travelling Expenses	$ 369 42
of President for Travelling Expenses	98 00
of Vice-President, Pennsylvania	30 00
" Wisconsin	39 00
" Massachusetts	24 50
" Vermont	23 00
" Connecticut	5 00
of Corresponding Secretary	20 00
of Postage, Printing, and other Expenses	24 90
	$ 633 82

Receipts	$39,350 15
" by Tract Committee	416 90
" by Interest	130 98
Balance in Treasury September 17, 1873	1,578 22
Total	$41,476 25
Total Disbursements	39,432 24
	$ 2,044 01
Cash in hand of Tract Committee	61 58
Balance in Treasury September 16, 1874	$ 1,982 43

Mrs. M. A. ADAMS, *Treasurer.*

Treasurer's Report for the Year ending October 20, 1875.

RECEIPTS.

Balance on last year's account	$ 1,982 43
Received from—	
Maine	131 00
Vermont	65 00
Massachusetts	774 08
Rhode Island	15 00
Connecticut	2,495 50
New York	189 50
New Jersey	3 00
Pennsylvania	66 00
Ohio	5,618 60
Illinois	6,631 68
Indiana	12 00
Michigan	20 00
District of Columbia	56 93
Canada	15 00
Tract Committee	226 12
Interest	122 49
	$18,424 33

APPROPRIATIONS AND SPECIFIED GIFTS.

To Parish interests, Illinois	$ 6,598 68
" Ohio	5,644 40
" Connecticut	2,367 50
" Massachusetts	190 65
" New York	163 50
" District of Columbia	31 93
Scotland Mission	283 77
Tract Publishing and Distributing	210 74
Home Mission, Ohio	135 50
	$15,626 67

Amount brought forward	$15,626 67
Gift to Mrs. Soule, Massachusetts	170 43
" " Illinois	33 00
" " Vermont	25 00
" " Pennsylvania	10 00
" " Ohio	10 00
" Mrs. O'Daniels, Massachusetts	54 00
Loan to a Divinity Student	50 00
Kansas Sufferers, Pennsylvania	30 00
Dakota "	5 00
	$16,014 10

EXPENSES.

Salary General Superintendent, 7 months	$ 583 32
Expenses of "	69 00
" Vice-President, Massachusetts	9 00
" " Connecticut	4 80
Postage, Exchange, etc	12 60
	$ 678 72

Total Receipts	$18,424 33
Disbursements	16,692 82
	$ 1,731 51
Cash in hand of Tract Committee	15 38
Balance in Treasury, October 20, 1875	$ 1,716 13

Mrs. M. A. ADAMS, *Treasurer.*

Additional Report of Treasurer, received at General Convention at Lynn, Massachusetts, October 22.

Collection for Chapel at Potter's Grave	$ 115 00
New Hampshire	113 52
Ohio	100 00
New York City	150 00
Maine	28 50
District of Columbia	5 00
New York	92 00
New Jersey	31 00
Maryland	6 00
West Virginia	5 00
Florida	1 00
North Carolina	1 00
Rhode Island	1 00
	$ 649 02

EXPENDITURES.

Appropriation to Chapel at Potter's Grave	$	115 00
Missionary work, New Hampshire		113 52
" Ohio		100 00
Gift to Mrs. Soule, New York City		150 00
" " Maine		28 50
" " District of Columbia		5 00
To Larbert Parish, Scotland		5 70
Missionary work, Canada		50 00
Travelling Expenses		30 00
Exchange		30
	$	598 02
Total Receipts	$19,073	35
Total Disbursements	17,290	84
	1,782	51
Cash in hand of Tract Committee		15 38
Balance in Treasury	$ 1,767	13

M. A. ADAMS, *Treasurer.*

Treasurer's Report for the Year ending October 26, 1876.

RECEIPTS.

Balance on last year's account	$ 1,767	13
Received from—		
Maine	118	00
Vermont	62	00
Massachusetts	445	00
Rhode Island	25	00
Connecticut	854	95
New York	131	00
New Jersey	221	00
Pennsylvania	41	00
District of Columbia	22	00
Ohio	126	00
Illinois	20,485	00
Michigan	5	00
Iowa	10	00
Nebraska	5	00
Kansas	1	00
North Carolina	1	00
Florida	1	00
Canada	29	00
Collected at Annual Meeting	22	60
Interest	126	94
	$24,499	62

APPROPRIATIONS AND SPECIFIED GIFTS.

To Missionary work, Illinois	$10,985 00
Church debt, by one woman, Illinois	9,500 00
Parish interests, Connecticut	800 45
" Massachusetts	420 00
" Maine	50 00
" New Jersey	50 00
" Canada	50 00
" District of Columbia	25 00
Sunday Schools, New York	50 00
St. Lawrence University	60 00
An aged Universalist, Maine	25 00
Mission work, North Carolina	10 00
Minister's widow, Pennsylvania	10 00
Divinity Student, New York	35 00
Good Luck Chapel, New Jersey	135 00
Publishing Tracts	100 00
Tracts for Kensington Depot, Philadelphia	22 60
Scotland Mission	279 90
	$22,607 95

EXPENSES.

To Expenses of President	$ 29 50
" Vice-President, Connecticut	3 50
" " Ohio	1 00
Postage, exchange, etc.	20 00
	$ 54 00
Total Receipts	$24,499 62
" Disbursements	22,661 95
Balance in Treasury, October 26, 1876	$ 1,837 67

Mrs. M. A. ADAMS, *Treasurer.*

Treasurer's Report for the Year ending October 23, 1877.

RECEIPTS.

Balance on last year's account	$ 1,837 67
Received from—	
Maine	121 00
New Hampshire	41 10
Vermont	90 00
Massachusetts	300 27
Rhode Island	15 00
Connecticut	2,016 14
New York	482 12
New Jersey	34 00
	$ 4,937 30

Amount brought forward	$ 4,937 30
Pennsylvania	9 00
Maryland	2 00
District of Columbia	27 00
Ohio	10 00
Illinois	6,332 97
Michigan	2,155 00
Iowa	59 50
Florida	5 00
Missouri	2 00
North Carolina	1 00
Canada	20 48
Nebraska	1 00
Interest	116 25
Publishing Committee	400 58
	$14,079 08

APPROPRIATIONS AND SPECIFIED GIFTS.

To Parish interests, Illinois	$ 6,171 55
" Michigan	2,155 00
" Connecticut	1,913 14
Home Mission, New York	452 12
" Ohio	108 00
" Massachusetts	100 00
" Maine	65 00
" New Hampshire	34 00
" District of Columbia	30 00
" Illinois	10 00
" North Carolina	10 00
Scotland Mission	261 33
Canada "	25 00
Tract Department	81 93
Publication Committee	400 58
Reserved Fund, Illinois	161 42
	$11,979 07

EXPENSES.

To Expenses of President	$ 25 00
" Vice-President, Vermont	3 00
" " New Hampshire	2 00
" " Connecticut	2 00
To Printing, Postage, Exchange, etc.	21 70
	$ 53 70

Total Receipts	$14,079 08
" Disbursements	12,032 77
Balance in Treasury, October 23, 1877	$ 2,046 31

$1,200 Invested in Permanent Fund.

M. A. ADAMS, *Treasurer.*

Treasurer's Report for the Year ending October 1, 1878.

RECEIPTS.

Balance on last year's account	$	2,046 31
Received from—		
Maine		88 00
New Hampshire		18 50
Vermont		85 00
Massachusetts		289 25
Rhode Island		15 00
Connecticut		8 00
New York		212 65
New Jersey		35 50
Pennsylvania		22 00
District of Columbia		21 50
West Virginia		4 50
Missouri		4 00
Ohio		42 50
Indiana		9 00
Illinois		172 93
Michigan		2 00
Minnesota		3 00
Iowa		4 00
Nebraska		178 00
California		20 00
Oregon		4 00
Washington Territory		1 00
Kansas		1 00
North Carolina		1 00
Canada		13 00
Interest		33 03
Publishing Committees		357 08
		$3,691 75

APPROPRIATIONS AND SPECIFIED GIFTS.

To Scotland Mission	$	500 00
Home Missions, Nebraska		162 00
" Maine		44 00
" Vermont		40 00
" District of Columbia		25 00
" North Carolina		10 00
Canada Mission		25 00
Good Luck Chapel, by Massachusetts		50 00
" " by Illinois		15 93
Special Gift to Scotland Mission, by New York		25 00
" to Mrs. Mitchell, Scotland, by Ohio		37 50
Pass to Mrs. Soule, by Illinois		38 75
" " by Nebraska		9 00
Specified Gift to Missionary, from New Jersey		12 50
" " from Nebraska		7 00
" " from Illinois		5 00
" " from Massachusetts		5 00
" " from New York		3 00
to Bill of Vice-President of New York		10 65
	$	1,025 33

Amount brought forward		$ 1,025 33
Tract Department		54 25
Publishing Committee		243 76
		$ 1,323 34

EXPENSES.

Expenses of President	$	35 00
" of Vice-President of Illinois		2 00
" " of Indiana		1 74
Travelling Expenses		66 00
Postage, Exchange, Printing, etc		20 77
	$	125 51

Total Receipts	$	3,691 75
" Disbursements		1,448 85
	$	2,242 90
Cash in hand of Publication Committee		113 32
Balance in Treasury, October 1, 1878	$	2,129 58

Received since October 1, from—		
Nebraska	$	419 23
Iowa		131 00
Massachusetts		94 50
Connecticut		76 00
Minnesota		75 00
New Hampshire		52 00
Ohio		41 00
Vermont		17 25
Kansas		17 25
New York		9 00
Rhode Island		4 00
Michigan		3 10
Maine		2 00
New Jersey		2 00
Collection at Convention		10 17
Interest		13 54
	$	967 04

APPROPRIATIONS.

To Home Missions, Nebraska	$	419 23
" Iowa		127 00
" New Hampshire		50 00
" Massachusetts		47 25
" Connecticut		6 00
" Vermont		5 00
" Maine		1 00
Scotland Mission		121 87
Expenses of N. W. Secretary		8 00
" of Vice-President, Connecticut		2 00
" " New Hampshire		2 00
	$	789 35

Amount brought forward	$ 789 35
Convention Expenses	11 00
Blank-book, paper, etc.	5 10
	$ 805 45

M. A. ADAMS, *Treasurer.*

Treasurer's Report for the Year ending October 1, 1879.

RECEIPTS

Balance on last year's account	$ 2,129 58
Received from—	
The estate of John V. Westfall, Auburn, N. Y., a legacy of	500 00
Maine	134 00
New Hampshire	95 00
Vermont	52 25
Massachusetts	494 64
Rhode Island	30 00
Connecticut	84 91
New York	277 43
New Jersey	2 00
Pennsylvania	67 25
District of Columbia	28 00
Ohio	45 00
Illinois	82 45
Wisconsin	135 65
Iowa	133 00
Minnesota	86 05
Michigan	3 10
Missouri	3 00
Nebraska	524 73
Kansas	20 25
California	1 00
Canada	13 00
Scotland	1 00
Collection at Providence	10 17
Collected by N. W. Corresponding Secretary	12 75
Interest	170 68
Publishing Committee	467 28
Total	$ 5,604 17

APPROPRIATIONS AND GIFTS.

To Missions—	
Scotland	$ 645 20
Nebraska	524 73
Iowa	127 00
Massachusetts	201 62
New York	106 25
Maine	67 00
New Hampshire	57 00
Wisconsin	50 72
District of Columbia	30 00
Illinois	27 00
	$ 1,836 52

Amount brought forward	$ 1,836	52
North Carolina	10	00
Kansas	8	00
Connecticut	6	00
Vermont	5	00
Missouri	3	00
Canada	30	00
Potter Memorial Church	50	00
" " by Pennsylvania	15	00
Church at Delphos, Kansas	50	00
General Convention Debt	50	00
Books for Scotland Mission	50	00
Books for same, by N. W. Corresponding Secretary	21	80
Tract Department	200	00
Publication Committee	210	94
Total	$ 2,546	26

EXPENSES.

N. W. Corresponding Secretary for two years	$ 18	91
" " for Meetings	16	30
Life Member reported but not received	25	00
Vice-President, Connecticut	2	00
" New Hampshire	2	00
" New York	1	52
Convention at Providence	11	00
Shipping of Books	10	91
Printing Cards and Receipts	12	50
Blank Books, Paper, Postage, etc.	23	29
	$ 123	43

Total Receipts	$ 5,604	17
" Disbursements	2,669	69
	$2,934	48
Cash in hands of Publishing Committee	256	34
Balance in Treasury October 1, 1879	$ 2,678	14
Permanent Fund	1,950	00

LIFE MEMBERS RECEIVED SINCE OCTOBER, 1878.

Mrs. Candace Palmer, Painesville, O.; Mrs. Lucy A. Peck, Milwaukee, Wis.; Rev. Olympia Brown Willis, Racine, Wis.; Mrs. J. I. Case, Racine, Wis.; Mrs. A. J. Hodges, Chicago, Ill.; Mrs. L. A. Thompson, Downer's Grove, Ill.; Mrs. M. Louise Thomas, Philadelphia, Pa.; Mrs. Daniel Jenks, Adams, Mass.

SABBATH SCHOOL OFFERINGS TO SCOTLAND MISSION.

Massachusetts	$ 61	39
New York	44	18
New Hampshire	28	00
Connecticut	8	91
Easter Offering from Minnesota	9	05
Gift from Pennsylvania	10	25

MARTHA A. ADAMS, *Treasurer.*

Treasurer's Report for the Year ending October 1, 1880.

RECEIPTS.

Balance on last year's account	$	2,678 14
Received from—		
Maine		102 00
New Hampshire		48 00
Vermont		4 00
Massachusetts		496 46
Rhode Island		10 00
Connecticut		172 00
New York		336 50
New Jersey		24 00
Ohio		29 00
Illinois		274 00
Minnesota		77 00
Michigan		42 00
Wisconsin		33 15
Iowa		13 00
Kansas		13 00
Nebraska		12 00
Colorado		10 00
North Carolina		3 00
Canada		17 00
Scotland		1 00
Interest		139 27
Publication Committee		473 51
	$	5,008 03

APPROPRIATIONS.

To Missions—		
Scotland	$	754 80
Canada		25 00
Massachusetts		193 73
New York		148 50
Illinois		104 00
Connecticut		86 50
Maine		51 00
New Hampshire		24 00
Wisconsin		16 50
North Carolina		10 00
Kansas		6 50
Rhode Island		5 00
Colorado		3 50
Publication Committee		247 76
	$	1,676 79

EXPENSES.

Certificates for Life Members	$	52 40
Printing 3000 Cards Membership		7 75
Books for Scotland Mission		29 00
Shipping the same		5 00
Bill of N. W. Corresponding Secretary		13 00
" Vice-President, New York		14 50
Postage, Stationery, and Expressage		20 00
	$	141 65

Total Receipts	$ 5,008 03
" Disbursements	1,818 44
	$ 3,189 59
Cash in hand of Publication Committee	225 75
Balance in Treasury, October 1, 1880	$ 2,963 84
Permanent Fund	2,150 00

LIFE MEMBERS RECEIVED SINCE OCTOBER, 1879.

Mrs. Sarah Fish, Wheaton, Ill.; Mr. H. N. Higinbotham, Chicago, Ill.; Mrs. H. P. Sanders, Mrs. Mary Cragin, Mrs. Jane E. Day, Norwood, Mass.; Mrs. Mary E. Simonds, Charlestown, Mass.; Rev. Caroline A. Soule, Glasgow, Scotland.

MARTHA A. ADAMS, *Treasurer.*

Treasurer's Report for the Year ending October 1, 1881.

RECEIPTS.

Balance on last year's account	$ 2,963 84
Received from—	
Maine	93 00
New Hampshire	67 50
Vermont	184 00
Massachusetts	603 94
Rhode Island	94 00
Connecticut	114 00
New York	679 00
New Jersey	19 50
Pennsylvania	256 00
District of Columbia	80 00
North Carolina	2 00
Missouri	3 00
Louisiana	1 00
Indiana	12 00
Illinois	241 80
Wisconsin	50 00
Michigan	11 00
Arkansas	1 00
Kansas	4 00
Iowa	12 50
Minnesota	3 00
Nebraska	27 00
Idaho	1 00
Colorado	6 00
California	14 00
Canada	20 00
Interest	143 00
Collection at Annual Meeting	28 25
Publication Committee	444 32
	$ 6,179 65

APPROPRIATIONS AND SPECIFIED GIFTS.

To Home Missions—		
Maine	$ 40	00
New Hampshire	33	75
Vermont	92	00
Massachusetts	185	25
Rhode Island	32	00
Connecticut	40	00
New York	221	50
New Jersey	9	75
Pennsylvania	33	00
District of Columbia	50	00
Missouri	1	00
Indiana	5	00
Illinois	103	75
Colorado	3	00
Nebraska	9	75
Scotland	150	00
Gifts to same—		
Pennsylvania	50	00
Massachusetts	33	00
Wisconsin	10	00
Rhode Island	5	00
New York	2	00
Mrs. Soule's salary	650	00
" " for July, August, and September, 1880	162	50
" return passage money	100	00
Gift to Mrs. Soule from Wisconsin	25	00
To Potter Memorial Church	51	00
Washington Church, D. C., by Penn	10	00
Expenses Vice-President, N. Y.	10	00
Minister's family, by Penn	5	00
Publication Committee	402	61
	$ 2,525	86

EXPENSES.

To Investment in Government Bonds	$ 170	00
Convention Expenses	10	00
Bill N. W. Corresponding Secretary, 1880–'81	16	44
" Corresponding Secretary, 1881	6	00
" Vice-President, Connecticut, 1880	4	00
" " Indiana, 1880	2	00
Travelling Expenses, 1880	19	50
Printing, Postage, Express	25	75
	$ 253	69
Total Receipts	$ 6,179	65
" Disbursements	2,779	55
	$ 3,400	10
Cash in hand of Publication Committee	41	71
Balance in Treasury, September 10, 1881	$ 3,358	39
Permanent Fund	$ 2,610	00

LIFE MEMBERS RECEIVED SINCE OCTOBER 1, 1880.

Mrs. A. B. Perry, Boston, Mass.; Miss Mary A. Mayo, Boston, Mass.; Mrs. Elizabeth M. Gray, M.D., Brooklyn, N. Y.; Mrs. Lewis Day, Norwood, Mass.; Mrs. Phebe D. Arnold, Pawtucket, R. I.; Mr. John R. Campbell, Oil City, Pa.; Mrs. Emma F. Campbell, Oil City Pa.; Mrs. George C. Thomas, Germantown, Pa.; Mr. George B. Adams, Media, Pa.; Mrs. S. Richardson, Victor, N. Y.; Mrs. Cynthia Proctor, Medina, N. Y.; Mrs. Lyman Bickford, Macedon, N. Y.; Mrs. Henry Barrows, North Attleboro, Mass.; Mrs. Laura M. Hitchcock, Conesus, N. Y. Patron, Mrs. Maria L. Robbins, Brooklyn, N. Y.

MARTHA A. ADAMS, *Treasurer.*

Treasurer's Report for the Year ending October 1, 1882.

RECEIPTS.

Balance on last year's account	$ 3,358 39
Received from—	
Maine	165 00
New Hampshire	55 00
Vermont	138 00
Massachusetts	764 40
Rhode Island	30 00
Connecticut	193 00
New York	588 25
New Jersey	8 00
Pennsylvania	136 00
District of Columbia	99 00
North Carolina	2 00
Ohio	115 00
Indiana	1 00
Illinois	211 25
Michigan	15 00
Wisconsin	7 00
Minnesota	93 00
Nebraska	18 50
Arkansas	5 00
Kansas	3 00
Iowa	6 00
California	6 00
Missouri	2 00
Texas	2 00
Canada	23 00
Interest	172 20
Publication Committee	137 43
	$ 6,354 42

APPROPRIATIONS AND SPECIFIED GIFTS

To Home Missions—		
Maine	$ 75	00
New Hampshire	27	50
Vermont	69	00
Massachusetts	221	39
Rhode Island	15	00
Connecticut	82	00
New York	194	25
Pennsylvania	35	00
North Carolina	20	00
District of Columbia	50	00
Illinois	79	00
Wisconsin	7	50
Minnesota	32	50
Nebraska	28	50
Colorado	10	00
Kansas	10	00
Canada	50	00
Rev. C. A. Soule	487	50
M. Crosley	400	00
Washington Church	210	00
Potter Memorial Chapel	72	00
Morrison Church, Illinois	30	00
S. Mission	10	00
Expenses of President	51	00
Of Vice-President, N. Y.	8	75
Publication Committee	104	53
	$ 2,380	42

EXPENSES.

To Investment in Government Bonds	$ 264	37
Travelling Expenses to Washington, D. C.	99	00
" " to Convention	38	00
Bill of N. W. Corresponding Secretary	21	50
Printing	63	25
Picture of Mrs. C. A. S.	25	00
" Mrs. H. A. Bingham	7	00
Postage, Express, etc.	16	50
	$ 534	62

Total Receipts	$ 6,354	42
" Disbursements	2,915	04
	$ 3,439	38
Cash in hand of Publication Committee	32	90
Balance in Treasury, September, 10, 1882	$ 3,406	48
Permanent Fund, Invested in Government Bonds	$ 2,975	00

LIFE MEMBERS.

Mrs. Betsey O. Mackintosh, Boston, Mass.; Miss Abby P. Wakefield, Boston, Mass.; Mrs. Mary H. Greene, Cambridgeport, Mass.; Mrs. M. G. Harrington, Boston, Mass.; Mrs. Helen M. Kirkpatrick, Macedon, N. Y.; Mrs. Harmony Counrad (in memoriam), by her daughter, Richfield, N. Y.; Miss Eliza Maynard, E. Hansfield, N. Y.; Mrs. L. E. Adams, Honeoye, N. Y.; Mrs. A. M. Simmons, Victor, N. Y.; Mrs. Ruth Martin (in memoriam), by her daughters, North Bloomfield, N. Y.; Mrs. Edward Gale, Oak Park, Illinois. Patron, Mrs. Mary T. Goddard, Newton, Mass.

MARTHA A. ADAMS, *Treasurer.*

Treasurer's Report for the Year ending October 1, 1883.

RECEIPTS.

Balance on last year's account	$ 3,406 48
Received from—	
Maine	366 00
New Hampshire	243 77
Vermont	293 00
Massachusetts	4,570 36
Rhode Island	59 87
Connecticut	1,010 00
New York	1,141 83
New Jersey	91 56
Pennsylvania	952 99
District of Columbia	118 50
Maryland	5 00
West Virginia	5 00
North Carolina	2 00
Missouri	7 00
Kentucky	8 50
Illinois	454 00
Indiana	9 00
Ohio	161 00
Michigan	112 00
Wisconsin	27 00
Iowa	238 00
Nebraska	322 00
Minnesota	433 00
Texas	24 00
Kansas	13 00
Colorado	10 00
Oregon	3 00
California	3 00
Canada	20 00
Scotland	4 50
Annual Collection	10 72
Interest	161 38
	$14,287 46

Amount brought forward	$14,287 46
Gift of Six Months' Salary, by Rev. Mrs. Soule	250 00
Gift of Harmonium to Glasgow S S., by same	25 00
Books to Scotland	22 15
Publication Committee	160 64
	$14,745 25

APPROPRIATIONS AND SPECIFIED GIFTS.

To Home Missions—	
Maine	$ 99 00
New Hampshire	112 75
Vermont	73 00
Massachusetts	473 25
Rhode Island	24 00
Connecticut	212 00
New York	267 50
New Jersey	15 00
Pennsylvania	112 00
Minnesota	56 00
Nebraska	107 00
Illinois	60 00
Iowa	108 00
Indiana	4 50
Ohio	80 00
Michigan	29 50
Wisconsin	12 00
Texas	16 00
Colorado	4 50
North Carolina	10 00
Canada	25 00
Gift of Organ to Washington Church by Miss H. H. Fay, of Massachusetts	3,000 00
Salary of Rev. M. Crosley	1,200 00
" " C. A. Soule	500 00
Washington Church	931 50
Potter Memorial Church	63 50
Tecumseh Church, Nebraska	221 00
Delphos Church, Kansas	128 75
Morrison Church, Illinois	25 00
Mansfield Church, Pennsylvania	5 00
Harmonium to Glasgow Church	25 00
Glasgow S. S., by Vermont	2 00
Hall Rent, Glasgow, by P. T. Barnum, Connecticut	100 00
Westbrook Seminary, by J. H. Bradford, Maine	100 00
Goddard Seminary, by Vermont	5 00
State Mission Work, Pennsylvania	343 61
" " by Vermont	51 00
Books to Scotland	35 15
Ministers' Families	81 00
Mrs. Soule, by Illinois	5 00
Publication Committee	160 64
	$8,884 15

EXPENSES.

Bill N. W. Corresponding Secretary	$	30 00
" Recording Secretary		29 61
" Coresponding Secretary		21 00
Mission Work in Massachusetts		25 00
Mr. S. Mitchell		23 87
Printing		10 50
Travelling Expenses		17 50
Postage, Postal Orders, Registered Letters, etc		18 50
Expressage		8 30
	$	184 28

Total Receipts	$14,745 25
" Disbursements	9,068 43
Balance in Treasury, October 1, 1883	$ 5,676 82
Permanent Fund	4,115 00

LIFE MEMBERS.

Mrs. L. Earll Brown, Brackett's Bridge, N. Y.; Mrs. S. R. Lawrence, Palmer, Mass.; Mrs. S. R. Pierpont, Richmond, N. Y.; Mrs. Frances J. Merriam, Springfield, Mass.; Mrs. Maria R. Baker, Chelsea, Mass.; Mrs. A. T. Foster, Derby Line, Vt.; Mrs. Sophia M. Damon, Woodstock, Vt.; Mr. J. F. Barber, Richmond, Vt.; Mrs. Mary L. Cook, Long Ridge, Ct.; Mrs. I. C. Lewis, Meriden, Ct.; Mrs. J. C. Stow, Meriden, Ct.; Mrs. J. H. Bradford, Houlton, Me.; Mrs. Benj. Pierce, Cooperstown, N. Y.; Mrs. E. J. Lockwood, Olean, N. Y.; Mrs. George W. Townsend, Buffalo, N. Y.; Mrs. Mary H. Talcott, Chicago, Ill.; Mrs. Augusta C. Graves, Buffalo, N. Y. Patrons, Mrs. P. T. Barnum, Bridgeport, Ct.; Mrs. Carrie A. Wright, Minneapolis, Minn.; Mrs. A. C. Moore, Buffalo, N. Y.; Mrs. Elvira Bickford, Macedon, N. Y.

A bequest of $300 by Mrs. Hattie S. Nye, Granby, Ct.

MARTHA A. ADAMS, *Treasurer.*

Treasurer's Report for the Year ending October 17, 1884.

RECEIPTS.

Received from—		
Former Treasurer	$	2,688 74
" Bonds		3,000 00
Specified Gifts		752 91
For Permanent Fund		452 00
Annual Memberships		2,108 61
Interest		108 25
Annual Collection		49 88
	$	9,160 39

EXPENDITURES.

Salary Rev. M. Crosley	$ 1,450 00
" C. A. Soule (Tract Committee)	275 00
Preaching Scottish Mission	100 00
Washington Furnishing Fund	100 00
Bond Purchased	1,000 00
Premium on same	115 00
Amount retained for Missionary work in States	887 52
" for Special State Work	266 94
Travelling Expenses of Officers	258 20
Postage, Stationery, etc.	13 80
	$ 4,466 46
Deduct Bond Purchased	1,000 00
	$ 3,466,46

AMOUNTS COLLECTED IN THE SEVERAL STATES.

Maine	$ 120 00
New Hampshire	118 00
Massachusetts	1,049 95
Connecticut	123 00
Rhode Island	40 00
New York	522 75
New Jersey	1 00
Pennsylvania	476 50
Maryland	1 00
West Virginia	5 00
District of Columbia	156 00
North Carolina	2 00
Ohio	144 70
Illinois	218 00
Indiana	11 12
Florida	5 00
Kentucky	7 00
Michigan	27 50
Missouri	32 00
Minnesota	175 00
Nebraska	5 00
Wisconsin	38 00
Colorado	1 00
California	27 00
Canada	7 00
Annual Collection and Interest	158 13
	$ 3,471 65

AMOUNTS RETAINED FOR WORK IN THE STATES.

Maine	$ 60 00
New Hampshire	38 70
Massachusetts	407 89
Rhode Island	20 00
	$ 526 59

Amount brought forward		$ 526 59
New York		208 00
Pennsylvania		247 50
District of Columbia		28 00
Ohio		35 63
Wisconsin		10 50
		$1,056 22

The above statement of moneys retained for State work, is by no means complete; but it includes all for which the Treasurer has received vouchers.

RECEIVED FOR PATRONS.

Miss Laura M. Hitchcock, Conessus Centre, N. Y.	$ 75 00
Twenty-five dollars had been previously paid.	

RECEIVED FOR LIFE MEMBERS.

Mrs. Jonas Pierce, Sharpsville, Pa.	$ 25 00
" Richmond Fiske, Syracuse, N. Y.	25 00
Miss Helen M. Gale, Boston, Mass.	25 00
Mrs. Sarah J. Innes, Pierce City, Mo.	25 00
" N. M. Thresher, Cambridgeport, Mass.	25 00
" Pamelia W. Knight, East Cambridge, Mass.	25 00
" Elvira G. Wiley, Stoneham, Mass.	25 00
" Armenia S. White, Concord, N. H.	25 00
Rev. Lotta D. Crosley, Eaton, O.	25 00
	$ 225 00

RECAPITULATION.

Total Receipts		$ 9,160 39
Disbursements	$3,466 46	
Bonds	4,000 00	
Cash to Balance	1,693 93	
		$ 9,160 39

MARY M. DEAN, *Treasurer.*

Treasurer's Report for the Year ending October 17, 1885.

RECEIPTS.

U. S. Bonds on Deposit	$ 4,000 00
Cash on hand, October, 1884	1,693 93
Received for Annual Memberships	2,203 00
" Specified Gifts	1,325 75
" Permanent Fund	115 00
" Interest	126 50
" Collections	192 66
	$ 9,656 84

EXPENDITURES.

Annual Memberships retained for State Work	$ 1,023 39
Salaries: Rev. C. A. Soule	275 00
" Scottish Mission	400 00
" Rev. James Billings	100 00
Specified Gifts to Rev. C. A. Soule	5 00
" " J. Gorton	50 00
" from Pennsylvania, for Mission Work in State	15 00
For Foreign Mission Work	40 00
" Mission Work outside of State	1,064 00
" " in Canada	25 00
" " in North Carolina	10 00
Stationery and Postage, Corresponding Secretary	5 00
Box in Safe Deposit	5 00
Printing	1 50
Stationery and Postage, Treasurer	6 47
Travelling Expenses of Officers	170 53
	$ 3,195 89

AMOUNTS COLLECTED IN THE SEVERAL STATES.

Maine	$ 75 00
New Hampshire	108 00
Vermont	216 28
Massachusetts	986 24
Connecticut	115 00
Rhode Island	30 00
New Jersey	12 00
New York	433 32
Pennsylvania	1,346 90
District of Columbia	27 00
North Carolina	1 00
Ohio	92 00
Illinois	104 17
Iowa	47 00
Michigan	57 50
Minnesota	40 00
Nebraska	27 00
Wisconsin	27 00
Colorado	1 00
California	24 00
Kansas	5 00
Oregon	12 50
Texas	32 50
Canada	16 00
	$ 3,836 41

TREASURER'S REPORT.

AMOUNTS RETAINED FOR WORK IN THE STATES.

New Hampshire	$ 54 00
Vermont	112 28
Massachusetts	373 03
Connecticut	21 00
Rhode Island	15 00
New York	181 50
Pennsylvania	1,227 58
Iowa	9 00
Michigan	42 50
Nebraska	13 50
Wisconsin	13 50
California	12 00
Texas	32 50
	$ 2,107 39

RECEIVED FOR LIFE MEMBERSHIPS.

Mrs. Minerva M. B. Searles, N. Y.	$ 25 00
" Ellen R. Churchill, Ohio	25 00
" Lucy Barnum Partch, Iowa	25 00
	$ 75 00

PERMANENT FUND.

Amount on hand at the beginning of the year, uninvested	$ 452 00
Amount received during the year	115 00
	$ 567 00

RECAPITULATION.

Disbursements	$ 3,195 89
Bonds	4,000 00
Cash to Balance	2,460 95
Total	$ 9,656 84

Respectfully submitted,

MARY M. DEAN, *Treasurer.*

MAY 31 1980

due ~~810331~~

~~JUN 30 1990~~

Aug ~~31 1990~~